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B. H. Miall

18 Bouverie-street, E.C.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1102.]

LONDON: WEDNESDAY, DEC. 19, 1866.

PRICE { UNSTAMPED.. 5d.
STAMPED..... 6d.

WEEK of UNITED PRAYER, JANUARY 6-13, 1867.

Christians are earnestly invited to promote the holding of Prayer Meetings in their neighbourhoods. Papers containing the topics suggested for exhortation and intercession on the successive days of meeting may be had at the Evangelical Alliance Office, 7, Adam-street, Strand, London, W.C.

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DISSENTING MINISTERS of small charges may hear of a substantial ADDITION to their INCOMES by applying to Rev. E. Foster, Percy-street, Hull, or Rev. S. T. Greathead, 103, Duke-street, Hulme, Manchester.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

A NOVEL THEORY OF THE RELATIONS OF CHURCH AND STATE.

THE *Guardian* of Wednesday last contains a fuller report of the Bishop of Oxford's charge to his clergy, as delivered by him in St. Mary's Church on the 3rd of December, than any we have elsewhere met with. We have already quoted from, and commented upon, that part of it which has reference to ultra-ritualistic practices, and shall not trouble our readers with any further remarks on that topic. But the right rev. prelate has handled another question to which great public interest attaches—namely, the Court of Final Appeal, and his mode of dealing with it is so singular, and is meant to carry with it such important practical conclusions, that we must ask leave to bring the substance of what he said under more particular notice.

The Bishop of Oxford, in seeking to show that it is a fallacy to suppose, because the Church of England is a National Church, that the nation is entitled to settle its doctrines, expressed himself to this effect. The union of the Church with the State is brought about thus: the State makes terms with an independent power—gives much and receives much—gives ecclesiastical jurisdiction and courts, the power of administering oaths and of enforcing coercive discipline, and, in addition, worldly rank and precedence to the officers of the spiritual body; and what the nation gives it can take away or modify. But it receives in return the doctrines, the means of grace, the exercise of the spiritual gifts of the body they endowed, and this in the conviction that she is the body, has the right faith, and can confer the real gifts. The compact is, not that the Church shall be the State's instrument for teaching what the State shall from time to time approve, but the teacher for the State of that which she had already convinced the State is the truth. What is to be taught having once for all been settled, neither party can, without the consent of the other, justly vary the terms of the contract. If new forms of error shall make new definitions of the old faith needful, not to change, but to secure, the sameness of the Church's teaching, both parties to the contract must agree to such changes before they can be justly enforced. The Church must prepare them in her Convocation, and the State must assert them in her Parliaments.

The compact alluded to is of course purely imaginary. But let us for a moment suppose it to have been actual, and on that supposition proceed to test the legitimacy of the Bishop's inferences. Well, we have only to suppose a perfectly analogous contract between two individuals, instead of two bodies. A nobleman requires the services of a governess in his family

and, in order to secure them, enters into an agreement with a lady who, until the contract be effected, stands in a relation of perfect independence to her contemplated patron. Each has something to give and to receive. The nobleman gives a certain amount of authority over his children, a certain status in his household, and a certain annual income, to the governess. On the other hand, the governess gives to the nobleman the use of her teaching talents, her influence upon the formation of character in her pupils, and the exercise of her gifts—and she is accepted by her patron on the conviction of the latter that she is what she represents herself to be, will teach what she professes to teach, and will use real, and not sham gifts, in the discharge of her obligations. Who will contend that neither party can justly vary the terms of the contract, because what the governess has to teach has been once for all settled? If, indeed, the contract had been to the effect that so long as the governess should continue to be and to do what she professed, she should have a claim upon the fulfilment of the terms agreed upon, quite irrespectively of the nobleman's will, something might be said in support of the Bishop's inference—but unless such condition were distinctly expressed, the just interpretation of the contract would be that the terms held good only so long as each party might think proper to adhere to them, and that any variation of the terms by either would release the other from the obligations incurred. Else every contract in which either party observes his stipulations would be undeterminable, except by both. The Bishop seems to have been aware of this, and therefore he adroitly slipped in the words, "once for all"—a phrase which begs the whole question.

The gist of the Bishop of Oxford's theory is that the State has no right to change in any way the doctrine or discipline of the Church which it has once taken into union with itself without the Church's consent. In one sense this is true—in another, and that the only pertinent sense, it is incorrect. The State cannot justly require the Church, as a spiritual body, to alter her creed, her teaching or her constitution—but it can very properly determine what shall be the creed, teaching and constitution of the Church, as a National Church. Just as the supposed nobleman cannot justly compel his governess to teach what she did not engage to teach, or what perhaps she has a conscientious objection to teach, but may, nevertheless, in the just exercise of his rights, decide that it shall be taught by any one holding the position of governess in his family, leaving the objecting governess at liberty to throw up her engagement, so the State may decide, in the perfect exercise of its rights (always assuming that it has any right whatever to make a contract with the Church) that the Church which undertakes the spiritual oversight of the nation shall do so subject to its pleasure, although it cannot fairly coerce the Church actually in office to do its will, but must leave it to denominationalise itself, and thereby regain its freedom of action.

But the truth is that the whole matter is mystified by a dexterous use of personification as a figure of speech. The nation and National Church are not two separate or separable bodies but one and the same body in different capacities. The nation, ecclesiastically organised, is the National Church,—politically organised, is the State. If the nation chooses to organise itself ecclesiastically, it cannot be pretended that in that capacity it can suffer injustice from the State which is nothing but the self-same nation politically organised. There can be no proper compact between a man and himself, nor can there be anything to bind a people to observe towards themselves any conditions which they do not hold at any time to be convenient. The supposition involves an absurdity.

But the Bishop of Oxford goes a step further,

and thus describes the office of courts of law in relation to Church questions:

They had to settle what the law was—not what the law ought to be. If, then, the question arose whether one of the ministers of the Church should be removed for wrong teaching, the State had a right—because he was a teacher of the State Church—to be satisfied that his removal was just. But the State had no right to demand that he should be removed because she disliked his teaching—had no right to demand that he should be spared from removal because his teaching was what she approved. Her approval was not the matter in question. The only question was, had the teacher taught against that old truth which the Church covenanted to declare, and the State covenanted to receive? This was most plainly set forth in the Preface to the Book of Common Prayer, where it was distinctly laid down that that which the Church of England undertook to teach was the primitive truth of the undivided Church, and not what the State at the time of Henry VIII., or at any other time, fixed for itself as the truth of Christ. The State was bound to see honestly asked and truly answered the question—*Is the teaching of this accused man the primitive teaching, or is it not?* The only question for the State was, What upon this point was the teaching from the beginning of that body with which we have made a compact. The only question for the Ecclesiast was, Is this the teaching we engaged to give? What the Church had the right to ask, and the State was bound to grant, was that the courts which decided such matters should be so constructed as best to secure a right answer to the question—Is the teaching which is assailed the one we contracted for, the one to give and the other to receive? If the decision of courts of law proceeded, by considering old definitions of faith, to change the character of the teaching to be given and received, they would, in fact, with none of the qualifications of the Legislature, be assuming the office of the Legislature.

This, we suspect, will be quite a novel aspect of the subject, both to the Bench and to the Legislature. He had before decided that the Legislature has no right to vary the terms of the contract, and he now decides that the Bench is not qualified to do so—at least, unless it be so constituted as to secure a right answer to the question—“Is the teaching which is assailed the one which we contracted for?” or, in other words, “the primitive truth of the undivided Church”? Well this is a question for divines, not lawyers—and it is to divines that the bishop would entrust the authority requisite for interpreting the terms of contract between Church and State. The State is to be Church-ridden, in virtue of an imaginary agreement made “once for all” nobody knows when, to be interpreted by ecclesiastics by the application of rules nobody knows what. It is an ingenious suggestion for putting the Church above the State, but it is not one of which the laity of England will be apt to be enamoured.

ECCLESIASTICAL NOTES.

THE advent of the Tory party to power has excited new hopes in the hearts of that loyal, generous, self-sacrificing party, the Irish Presbyterians. As the Liberal Government did not think their votes to be worth buying, and therefore declined to propose an augmentation of their *Donum*, it has now been decided to make an appeal to that party which Irish Presbyterians have of late years so uniformly supported. Last week a secret meeting of the “Government Committee” of the General Assembly was held, when it was proposed that a deputation should wait on the Government and ask for an increase of the *Regium Donum*. The *Northern Whig* reports that the motion was vigorously debated for more than two hours, a very strong opposition to it having been offered, but that ultimately it was carried by a vote of 15 to 9. It is encouraging to find in the minority on this occasion such names as those of Dr. Cooke, the Rev. John Macnaughtan, and Professor Gibson. The fact that such persons opposed the motion may be taken as an indication that public opinion is beginning to tell even on this wooden-headed body. The *Northern Whig*, in an article which proves that in Presbyterian-ridden Belfast there still exists an organ of independent opinion,

points out in the plainest language the character and probable results of this new "Mendicant Mission." It characterises the renewed attempt at extortion as marked equally by folly and futility. It imagines it to be just possible that the present authorities of Dublin Castle may promise to recommend an increase in the grant, but at the same time, it remarks that every member of the present Government is quite aware that the House of Commons would be just as likely to vote an increase in the Maynooth Grant as in the *Regium Donum*. What, however, is of more importance than all such speculations, is the fact that the Presbyterians of Ulster have decided to make this application at a time when the disloyalty of a large portion of the people of Ireland is a matter of the most notorious fact. The *Regium Donum* was originally, as history testifies, a reward for loyalty, and it has been kept up, by one political party or another, solely for political purposes. Statesmen have uniformly considered it as a bribe for the silence or the support of the Orangemen of Ireland—a faction as detestable as the "Ribonmen" or the "Whiteboys." What does this renewed application now mean? Is it a threat of disloyalty? Is it an offer of votes? It cannot be because the ministers think that it will increase their salaries; for, with the richest laity in Ireland and almost the best Government support, their ministers are worse off than the ministers of any unenveloped sect. The greater the Government pay, the less the pay of their congregations; and if the Government should increase the *Donum* twenty per cent., it may be safely asserted that the congregations will decrease theirs from thirty to fifty per cent. The Presbyterian ministers of Ireland are too well-informed not to know all this, and too acute to see what might be the results of their success. Why they agitate this question at this period—or even at all—must, therefore, be an inscrutable problem. Probably we should find, on examination, that the idea of a Presbyterian State Church lies at the bottom of this action; for in the past this body has as dearly loved power and supremacy as Episcopalians themselves.

We find quoted in a Church journal a challenge to Dissenters from no less a person than Bishop Copleston, of Llandaff. It is taken from the bishop's sermon on "False Liberality," and runs as follows:—

Can any single authority be produced for a departure from the rule of the Church, for a violation of its unity, for a choice of leaders by whose names the several portions of Christ's disciples should be distinguished? This is my challenge to the Dissenters of the present day. As Bishop Jewel openly declared to the Romanists that he would subscribe to their creed if they could produce one single authority from Scripture or antiquity for any of the false doctrines which they held, so do I now say to the Dissenters from the English Church, of whatsoever denomination, that if they can produce one Scriptural proof, or one authority from the Fathers of the Church during the first three hundred years, for self-constituted teachers, for renunciation of episcopal rule and order, for falling into sects, each with its peculiar title and favourite leader, I will cease to complain of them for disturbing the peace and harmony of Christ's Church: I will admit that they are not disobeying the last dying injunction of their Saviour when He prayed intensely for the unity of His Church; that they are not fulfilling His sad prophecy of the discord and strife which, through the agency of Satan, would spring out of the very Gospel of love; that they are not rudely trampling down His vineyard, and opening its fences to the road of the common enemy. But until this authority is produced, I must continue to raise my voice in my Master's service against all those who resist His word.

The curious thing to be noticed of these remarks is that, for two hundred years past, Dissenters have been imagining they have already done what the Bishop now asks them for the first time, and once for all, to do. But for the venerated name of this minister, we should suggest that he had better begin to "read up" in Christian controversy. It is not too late, however, for this challenge to be formally accepted. What Howe, Owen, Calamy, Doddridge, and all subsequent writers failed to do, may, perchance, be done by a living man. The strange and unprecedented ecclesiastical phenomenon of a bishop leaving an Established Church may be witnessed if only Dr. Copleston's challenge be accepted by a competent man. Who will take up his gauntlet?

The Ritualistic controversy still "runs its various ways." Dr. Pusey, to the great chagrin of the *Guardian*, which expresses its profound regret that such a holy man should write on such subjects to a carnal journal like the *Times*, has written another letter on Confession. It is a curious production—wonderfully curious. We all acknowledge Dr. Pusey to be an eminently good and pious man, a man also of great charity of sentiment and possibly of feeling. But he has been warped out of the natural growth of a Christian man by the exclusive study of patristic literature. It will always be a problem to those possessed of ordinary common sense how any cultivated or even Christian man could be decisively

influenced by such a study. No men contradict each other so frequently as do the "Fathers," and in no theological writings is there so much rubbish as is to be found in the works of the Christian writers of the first three centuries. Dr. Pusey's ability, and we believe piety, surpasses any one of them, so much so, indeed, that were it possible to imagine a Puseyite or an Ultra-Ritualist existing fifteen hundred years hence, we should expect the writer in the *Times* of to-day to be quoted, at least, as St. Pusey. We suppose, however, that it is quite possible for any man to become anything by certain studies and the adoption of certain habits of thought and conduct, and hence Dr. Pusey has become a disciple of "St. Ambrose," "St. Augustine," and a good many other people who, if they had lived in his own time, he would have abjured as very immoral if not heterodox people. "Tis distance lends enchantment to the view," and in this case, "tis distance" only. For, when Dr. Pusey writes of the present day what does he say? No more self-convicting sentence could have been written than the following in the *Times* of the 15th inst. :—

"S. G. O." says, "Deeply do I pity those parents who read this chief of confessors' letter who have children at school." It was for the sake of those parents and their sons that I wrote it. . . . Fifty years ago, before the intercourse with the continent had been much renewed, I have reason to believe that that sin was unknown at most of our public schools. Now, alas! it is the besetting trial of our boys; it is sapping the constitutions and injuring in many the fineness of intellect. "If I had but known confession then" (it has often been said to me, and now is written to me). "I should not have had all this misery." And I know that "confession" becomes a remedy against this evil when its victim has long struggled in vain.

"The Continent"! What a revelation this reference gives! "The Continent." Where is confession so much practised as it is on "the Continent"? and yet, says Dr. Pusey, "before the intercourse with the Continent had been much renewed, I have reason to believe, that sin was unknown," &c. Did ever an advocate so destroy his own case? Did ever a moralist so inaptly adduce such an example of immorality to confound his own theory? Neither the "Fathers" nor the Continent will help Dr. Pusey in this controversy. Let us hope that by-and-bye he will fall back on a greater than either "St. Anselm," or "St. Augustine," or "St." anybody else—plain Jesus Christ and Him crucified.

Incidental to this controversy is Mr. Keble's alteration of that one word in the "Christian Year." There is a partly jubilant and partly mournful discussion going on in Church and other journals on this subject, but, from all that we have read, we must take it for granted that Keble, in his last days, not only adhered to the Romish doctrine of "transubstantiation," but wished that expression should be given to that doctrine, in his poem on "Gunpowder Treason." The old poem reads:—

O come to our Communion Feast;
There, present in the heart,
Not in the hand, th' Eternal Priest
Will His true self impart.

The alteration is:—

As in the hands.

The best commentary on this change is in the *Post-Mall Gazette* of yesterday afternoon, which writes as follows:—

It would seem not to have occurred to Dr. Pusey or his correspondents in the late discussion on the new edition of Keble's "Christian Year" in the *Times*, nor to the excellent author of the "Christian Year" himself, that the alteration in the poem on the "Gunpowder Treason," which has been introduced in this last edition, entirely disturbs the drift of the sentiment. The object of the poem seems originally to have been to suggest, tenderly no doubt, but emphatically, the superior truthfulness of the Reformed Church of England teaching to that of the Church of Rome, in a variety of particulars. Thus stanzas 10 and 11 allude to Purgatory, with the expressed negation of that doctrine by the English Church; stanzas 12 and 13 to Transubstantiation, with a similar expressed negation:—

If with thy heart the strains accord
That on His altar throne
Highest exalt thy glorious Lord,
Yet leave Him most thine own,
O come to our Communion Feast;
There, present in the heart,
Not in the hands, th' eternal Priest
Will His true self impart.

Now it is obvious that to substitute the word *as for not* in the third line of this last stanza simply stultifies the argument. This is what has been done, and while the fact of the substitution suggests to us forcibly the case contemplated in the lines that immediately follow—

Thus should thy soul misgiving turn
Back to the enchanted air, &c.

we cannot help observing that, having "turned back to the enchanted air," as it would seem, in this matter, or to what Mr. Keble considered to be "enchanted air" when he wrote the hymn, it would surely have been a more sensible proceeding in those who re-edited the *Christian Year* on the last occasion to have omitted it altogether; especially as, the religious observance of the 5th of November being now discontinued by the Church of England, its omission, together with that of the other political-service hymns, need not have infringed

upon the general purpose of the work. As it now stands, the poem is a tissue of confused inconsequential sentiment.

After all, Mr. Keble was a very good man, and a very chaste Christian poet; but why in the name of Walker should he be the ultimate appeal on questions of Christian doctrine? The very fact that he was a good poet may be his disqualification for being a good theologian.

We have received printed copies of two lectures recently delivered by the Rev. John Kennedy on the question, "Shall we go back to Rome?" They, of course, deal with the Ritualistic controversy. The first discusses the general importance of the subject in consequence of the resemblance of the Ritualistic practices and doctrines to those of Rome. The second takes up the specific question of "Absolution." Both lectures are very carefully written, contain much information, and will be found at the present time very useful. We refer the reader to Mr. Cosham's lecture for some strong common-sense remarks on the same subject.

RITUALISM.

It is understood (says the *Sunday Gazette*) that prosecutions are forthwith to be commenced against the incumbents of churches in the diocese of London in which extreme Ritualistic practices are observed, the prosecutions to be undertaken by laymen, and to be in every way independent of the Bishop of London, except that they will be commenced in the consistorial court of his diocese. The cases will be proceeded with under the Church Discipline Act, and as the commissioners appointed by the bishop will have no difficulty about proof of the matters submitted to their consideration, they will be sent by letters of request to the Court of Arches. Whatever the decision of the Dean of the Court of Arches may be, there will, as a matter of course, be an appeal to the Judicial Committee of the Privy Council, by which body it may be hoped the disputed points may be set at rest.

At a public meeting of the clergy and influential laymen resident in the Deanery of Frant, Sussex, it was resolved to protest against the introduction of Ritualism and other practices of a Romanistic tendency into the services of the Church of England. The Rev. Sir Henry Thompson, Bart., rural dean, occupied the chair, and there was a numerous attendance of both clergy and laymen, several of whom addressed the meeting, their remarks being strongly directed against Ritualism. The protest adopted concluded by calling on the bishop of the diocese "to employ all power vested in him in arresting the progress of this grave and increasing evil." This memorial was signed by nearly the whole of those present, and it was determined that similar memorials should be circulated for signature in each of the parishes in the deanery.

The clergy of the diocese of Carlisle are circulating a memorial in which they declare their readiness, by the help of God, to join in any legitimate measures which may be adopted, as well for the expulsion of Roman doctrines and ultra-Ritualistic practices from the Church, "as for the preservation of that simple form of worship and pure Gospel doctrine handed down to us by our martyred Reformers."

For some time the service at St. Augustine's Church, New Basford, near Nottingham, has been marked by a very high ritual, so much so that a short time ago the Bishop of Lincoln expostulated with the incumbent (the Rev. R. Bolton). On Friday a deputation waited on his lordship with a memorial signed by some of the parishioners in support of the incumbent. In reply, the bishop requested that the use of the ancient eucharist vestments be suspended until they were authorised or forbidden by an appeal to the courts by a legislative act. The bishop, it is understood, will not interfere to prohibit lights on the altar or the use of the mixed chalice at communion.

An address, signed by seventy-five occupiers of land in Wiltshire, whose average occupations exceed a thousand acres, has been presented to "S. G. O." (the Rev. Lord S. G. Osborne), thanking him warmly for his late letters against the Ritualistic practices. "We also desire to declare," they add, "our alarm at the tone of the letter which has, in consequence of this protest, been addressed to your lordship by the Bishop of Salisbury, and we would express our full belief that if the doctrines inculcated in that letter were to be generally adopted by the clergy throughout our diocese, the consequences to the cause of real Scriptural religion must be serious indeed."

The Earl of Shaftesbury, believing that "S. G. O." should not be left alone to fight the battles of the laity, endorses his statements in the *Times*, and says:—

I cannot, of course, undertake to affirm anything in the name of the wealthy, professional, and leisurely classes of England; but I will venture to affirm, from my long and intimate knowledge of the other classes, that the majority—the vast majority—of the thinking workpeople of London and the north regard the Ritualistic system with dislike, and the principle of it with apprehension. A sentiment has long prevailed, owing to the practices and exaggerations of the ultra party, that there will soon be but little difference between the Anglican Church and the Church of Rome. The middle and the operative classes are much of that mind, and I can foresee the time when, if matters be allowed to go on unchecked, a prodigious effort will be made to get rid of them both. If this sentiment was strong a year ago, can any one doubt the great increase of it since the declaration of the Lord Bishop of Salis-

bury and the letters of Dr. Pusey? These formidable announcements, if carried into effect, would lay us helpless at the feet of our spiritual advisers, every right of private judgment would be taken away, and we should have to acknowledge, as it were, a God in every member of the priesthood. The fact is the more serious because these declarations are not made by ambitious, worldly-minded men (with such we could easily deal), but by persons whom to know is to esteem. The Lord Bishop is among the most gentle and amiable of mankind; and every one must regard the virtues and talents of Dr. Pusey with admiration and respect. It is said—and truly said—that the laity have the power in their own hands. No doubt; but will they come forward and exercise it? Will they address their bishops, memorialise their clergy, leave no abuse unnoticed, sustain one another, and sink all minor differences to subserve the common cause? If they will do this, we shall be secure. If, from a variety of reasons, they decline to do so, a miracle alone, and nothing less, will save the Reformation in Great Britain.

A few days ago Mr. Handel Cossham delivered a lecture on Ritualism to a large audience in the Broadmead Rooms, Bristol. The Mayor (E. S. Robinson, Esq.) presided, and amongst the audience were several clergymen and Nonconformist ministers. The lecturer, who was very cordially received, discussed the subject under the following heads:—1. What is Ritualism? 2. Whence does it come? 3. Whither does it tend? 4. What will be its probable results in the Church and the nation? 5. How must we deal with it? In dealing with the second head, Mr. Cossham said:—

How comes it to pass that in the English Church we should constantly have, in some form or other, and to a greater or less extent, this half-Popish teaching? There must be some cause for it, and I think the cause is not difficult to find. Let me beg of you to note that you do not get Ritualism in the Presbyterian Church of Scotland, established or unestablished; you do not get it among the Nonconformist churches of this country, and you do not find it among the old Puritan churches of New England. Then how is it and why is it that we have it in the English Church? To my mind the reason is clear as the sun at noonday. The seeds of Ritualism are in the State Church of this country. The Reformed Church of England was a compromise with Popery. The illustrious fathers or founders of the Reformation no doubt carried the Reformed faith as far as they could under the tyrannical rule of Henry VIII. It was a grand march from Popery to the Reformation. It was more than probable that if they could they would then have carried the Protestant faith further than they did, but they were held back by the times in which they lived and the political power under which they worked; and what has been fatal, and must continue to be fatal to the Church of England, is that they wrapped the faith and belief of that day into a creed embodying their opinions in Thirty-nine Articles, adopted a rubric and canons, and gave to all the force and sanction of law, and then said to all succeeding generations, "Hitherto shall ye go, but no further." Continuing this part of his subject, the lecturer remarked:—There is room in that Church for Colenso and Dr. Pusey and the Ritualists. There is room for Papists under the guise of Puseyites, and sceptics under the pretence of Broad Churchism; but for the earnest and devoted Whittfield—that methodical and marvellous student of human nature, Wesley, for the saintly Baxter, and the majestic Howe, or that prince of dreamers, Bunyan, there is not room. Popery is fostered, but Puritanism is rejected, and why? Because the seeds of it are in the very foundation on which that Church rests; and what is the foundation? Is it not Acts of Parliament? Our English Church is law made from beginning to end. It began in law, it was built by law, it is sustained by law, and if it does not reform itself, it will be ruined by law. (Applause.) I assert that the seeds of Popery are in the Prayer-book; there you have baptismal regeneration clearly taught; if language means anything, it means that the child is regenerated in baptism. The conclusion, therefore, to which I am brought is this, that Ritualism is the natural outgrowth of the Prayer-book, and that the only way of protecting the Church of England from the growth of Ritualism and Popery is, first, to sever its connection from the State, and then truth and error (in its midst) will fight its way, and I feel as certain as I am of my own existence that the Church of England would then become a really Protestant Church, and a power in the nation for good. That it never has been yet, and never can be, so long as it is bound, curbed, cribbed, and confined within the narrow grooves of State Churchism. (Cheers.)

Having remarked that he believed if the Evangelical section of the Church of England came out and founded a Free Episcopal Church, they would have a power in this country of which there was no conception—(applause)—he continued:—

The clergy have gone wrong in the Church of England, but thank God the laity are in the main sound at heart. It is on them I mainly depend for the safety and salvation of nation from priestcraft and Popery. (Loud applause.)

On the last head, what must be done to counteract and defeat the attempts of Ritualists and Papists, the lecturer said:—

I am not here to advocate any persecution, pains, or penalties on account of any man's religious belief. The Catholic has as much right to his views as I have to mine; so has the Ritualist, so has the Puseyite. I want to rob these men of none of their political or social rights. I have no faith in fines, imprisonments, disturbances of churches, disabilities, oaths, or political exclusions. Let every man be free to believe what he likes, and to teach what he likes, is my motto; but I do want that Ritualists and Papists shall not have the power to teach their pernicious dogmas at my expense, and with the authority and influence of State patronage. (Applause.) To this end I want even Churchmen to ask themselves which they like most, the Bible and Protestantism, or political patronage and State pay? Quoting an article in the *Daily Post* of December 7, the lecturer here remarked that to depend on the decisions of the legal authorities was to depend on a broken reed, and continued: Believe me nothing will please the Ritualists so much as to see the Evangelical and Pro-

testant section of the Church beat themselves against the bars of their legal cage under the vain belief that they are going to destroy symbolism and priesthood by law. Hear one of the ablest writers on the Ritualistic side on this question. He says:—"It may possibly be necessary to remind the anti-Ritualists that there are two sides to the law, and that it may be worth their while to heed the threats which have been already thrown out, that if they prosecute clergymen who exceed the law, Ritualists will in their turn prosecute clergymen who fall short of the law; and the law, it must be remarked, is at least as clear in assuring on daily prayer in the churches as in forbidding the use of candles and incense." This is plain speaking, and, I have no doubt, will have some effect in deterring zealous and devoted Protestant clergymen from appealing to law. But, say some, try for an Act of Parliament to put all right. Well, if I wanted an argument against a State Church I could desire nothing better than to see the Evangelical party in the Church go on its knees to Parliament to ask for a law to stop Ritualistic practices; but I think that man must be very sanguine and not quite sane who thinks the House of Commons will give the Church any relief in her present troubles. Then, if we can neither depend on prosecutions, or law, or Parliament, what can we depend on? The evil is great, and it must be met. First, then, I depend, to some extent—not much, I confess—on the Evangelical clergy of the Church of England. Let them invite the co-operation of the intelligent and wealthy laity of their Church, and they will become a power in the country that nothing can resist, and around them will gather, I verily believe, the best and noblest portion of the nation. Second, I depend upon the laity of the Church. They have not as yet committed themselves to Ritualism to such an extent as to preclude all hope that they may yet play a most distinguished part in the coming struggle. The laity are less sophisticated, subtle, and narrow-minded than the clergy. They have not been taught the art of reasoning away the plain, common-sense meaning of words. But, above all, I depend upon the "free churches" of this country—(cheers)—and the free press—(cheers)—to save us from this deluge of Ritualistic nonsense. (Applause.) We can more readily adapt ourselves to circumstances, and, therefore, upon us, under God, is devolved a great and solemn duty. It is that of standing between this priestly assumption and sacerdotialism that is being taught in ten thousand pulpits of our beloved land and the people of this great country. Our duty is to use every constitutional and moral weapon to beat back these enemies of freedom and justice and truth, for believe me, men of Bristol, this Ritualistic movement not only means religious slavery, but it means political slavery. (Hear, hear.) Where Popery reigns, tyranny reigns, pollution reigns, ignorance reigns. Of all governments, ecclesiastical government has proved itself the most despotic, selfish, and stupid; and if it can get the power it will do the same here as it has elsewhere; and I therefore call upon all lovers of freedom, of liberty, and of purity to join in a "solemn league and covenant" against this terrible heresy. (Applause.)

Dr. Law, Dean of Gloucester, made some very strong remarks on Ritualism at the annual meeting in that city, last week, of the auxiliary of the Church Pastoral Aid Society. He said:—

Fear not to give aid to this society. It will not send forth men who will endeavour to establish services where much is done to please and to gratify external sense—whether it be the eye, or the ear, or our sense of smelling—but where God is Himself ignored, who is chiefest among ten thousand, and altogether lovely. This society will never send forth men who will strive to revive and restore in England vestments and garbs which for 300 years and more the Church of England has steadily ignored, and by so ignoring has virtually, if not legally, denounced. This society will not send forth men who will strive to delude by the trickeries of priestcraft, and who, if only they could have their will, would reduce fair England to the degradation and misery of priest-ridden Spain. (Applause.) This society will send forth no men who will entice our wives, and our sisters, and our daughters to the abominations of the Confessional—(renewed applause)—and then—I almost tremble when I say it—and then will give them pious absolution for those impurities which they were the first to suggest. (Applause.) This society will never send forth men who will travestie, and distort, and change that pure, that lovely, that simple ordinance which our blessed Lord, in the plenitude of His heavenly grace, was pleased to ordain in memory of His dying love, and in which we break the bread in remembrance of His body broken, and pour out the wine in remembrance of His blood shed: they will never distort that ordinance to superstitions against which every scintilla of human reason protest—nay, I do think which our Church has so emphatically termed that "dangerous deceit," and something worse. You may rally round this society; and I am persuaded that our friends in Gloucester will heartily support it. Gloucester—why you know that Gloucester soil has been bedewed and has been hallowed, too, with the blood of glorious martyrs. Gloucester—in whose midst as her noblest trophy stands our great Hooper memorial. From the fire of his agonised death I am persuaded that a light has gone forth—a light of liberty which I think never will be extinguished whilst Gloucester remains Gloucester, and whilst England remains England.

THE BISHOP OF GLOUCESTER AND BRISTOL (Dr. Ellicott), has withdrawn his name from the list of vice-presidents of the Bible Society.

The Council of the Dutch Reformed Church have passed a resolution admitting the ministers of any recognised Protestant denomination to the pulpits of their churches.

The Rev. W. J. E. Bennett, the Vicar of Frome Selwood, has, by the advice of his medical attendants, left England to pass the winter months in a milder climate.

RELIGIOUS STATISTICS OF JAMAICA.—According to a recent report sent over from this colony, of 128,833 persons who attended religious worship in 1861, 36,300 belonged to the Established Church and 92,083 to other denominations, viz., Wesleyans, 37,570; Baptists, 26,483 (21 per cent); Presbyterians,

7,955; Moravians, 9,650; London Missionary Society, 6,780; Roman Catholics, 1,870; American Missions, 775; Jews, 500; and the Church of Scotland 450.

The Record states that the Bishop of Nova Scotia has dismissed from an important post in the city of Halifax the Rev. J. C. Cochrane, who has been forty-two years in orders, and the oldest officiating clergyman in the diocese except one, for refusing to preach in his surplice.

DR. CUMMING having denied that he ever fixed any specific period for the end of the world, Mr. James Grant, of the *Morning Advertiser*, says:—"I myself heard him, as far back as twenty years ago, affirm, as a matter of fact—not advance as a matter of opinion—that in four years, possibly in a shorter time than that, the world would come to an end, in the literal acceptation of the words. This was stated on a Sunday morning in Exeter Hall, not in my hearing only, but in the presence of about 5,000 people, among whom, as may well be imagined, the absolute, unconditional assertion produced no ordinary excitement."

A CHURCH-RATE DEFEATED AT MATLOCK.—At a vestry-meeting held in this town on Thursday, a rate of 1s. in the pound was proposed, but as, out of the 400 or 500 voters present, there were not believed to be more than twenty in its favour, it was withdrawn. Considerable discussion then arose as to the best means of raising the money, the feeling being decidedly in favour of a voluntary rate. It was then proposed by Dr. Brown, and seconded by F. Stevens, Esq., that a committee of six be chosen, with power to add to their number, and some of them to be Dissenters, to consider the best means of getting the money.

MR. HARTLEY FERRE, who at one time made himself known as an expositor of prophecy, died a few days ago. It was about 1812 that he first began to show that the predictions of the past were on the eve of their accomplishment; and, although the death of the first and second Napoleons seemed at the time to have exploded his Napoleonic theory of interpretation, he adhered to it through all adverse appearances, and continued even to the last to look on the present Emperor of the French as destined to fulfil his expectations as to the downfall of the temporal power of the Papacy, and the brief reign of Antichrist as preparatory to the restitution of all things.

A WEEK OF PRAYER FOR INDIA.—A few Christians from various parts of India representing various denominations and missionary societies, have united in sending forth an appeal to the Universal Church of Christ on behalf of India. "We have forwarded a request," say the writers of this appeal, "to the committee of the 'Evangelical Alliance,' signed by the Lord Bishop of Madras and a goodly number of chaplains, missionaries, and influential Christian laymen, asking the committee, in arranging the programme for the forthcoming annual concert for prayer, to invite the Lord's people everywhere to observe one of the days of the 'Week of Prayer,' as a day for special prayer on behalf of India, and to co-operate with us in our efforts, in entire dependence upon the Divine blessing, to rouse the Church of Christ to put forth more strenuous and united exertions for the evangelisation of this 'Land of Idols.'"

THE BISHOP OF OXFORD AND THE PEOPLE OF NATAL.—At a recent Convocation, the Bishop of Oxford is reported to have said, on the written information of a clergyman at Natal, that "a considerable number of people flock to hear Dr. Colenso, but they are almost all professed infidels, that they go, not to worship, but, judging from their whole demeanour, simply from curiosity, while the whole body of the faithful adhere to the dean." A copy of the *Guardian*, containing this statement, having been sent out to the Cape, the congregation of the cathedral church of Pietermaritzburg, in the diocese of Natal, have sent home an address to the Bishop of Oxford, denying the accuracy of the statement, and requesting the name of the clergyman on whose authority it was made. This address is signed by two hundred and forty members of the congregation, including many persons holding high official positions in the colony, but the only reply which the bishop vouchsafes is that he respectfully declines to enter into any discussion outside of Convocation as to what passed in Convocation.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

We understand that the conference on the above subject is to be held at the London Coffee-house on Monday, January 21st. It is proposed to invite about fifty picked artisans to take part in the proceedings, and as many clergymen of various denominations, and laymen conspicuous for their interest in the moral and spiritual welfare of the working classes.

A fortnight ago, we copied from the *Freeman* an extract from a letter written by an intelligent working man, a member of Mr. Spurgeon's church, and an evangelist, stating that there are thousands of men who declare that Christian employers are as tyrannical, even more so, than those masters who make no particular profession of religion. A correspondent, "I. B.," without denying that there may

be some ground for this far-too-sweeping condemnation, expresses his confidence that there are many exceptions; and, by way of showing the other side of the picture, gives the following interesting and unvarnished account of what has been accomplished in one of the eastern districts of London mainly through the zeal and efforts of the members of a business firm, who endeavour to recognise their responsibilities to those about them:—

At the East end of London is a firm whose members are what are called "professing Christians." Most of the men in their employ have been with them for many years—the best proof that at least some interest is taken in their temporal welfare; for, in these days, you may depend upon it men will not stay where they are treated "tyrannically." These masters, remembering that their men had souls as well as bodies, minds as well as muscles, did not consider that they had done all their duty when they exchanged "a fair day's pay for a fair day's work." Impressed with this sense of responsibility, they fitted up, about six years ago, a small room on the works, into which, once a-week, the men were invited to come, after work hours, to listen sometimes to a religious address, sometimes to a secular lecture. They were never compelled or bribed to come, and were told they need never spend time or soap in making themselves clean. The invitation was responded to most heartily; and as the nature of their occupation made them very black, you can imagine what a strange-looking audience was that which met from week to week in that little room. The meetings soon became so popular in the neighbourhood, that other men, with their wives and children, asked permission to come, and their presence soon rendered it necessary to take a more commodious room. This in its turn became overcrowded, and it was then decided to look out for a still larger and more convenient room close by. A shed was soon found, and now two or three neighbouring Christian employers joined in the work. The shed was made into a comfortable mission room in which, for more than three years, all kinds of Christian and philanthropic labour has been carried on. It would occupy too much of your space to enumerate in detail all that is being done, but I will briefly state that—

1. There is a religious service every Sunday evening, well attended by working men and their families.

2. There is a Sunday-school, under the superintendence of an intelligent foreman, who works during the week in a neighbouring factory. This room became so full, that it was necessary, about eighteen months ago, to cover over a yard at the back of the room in order to accommodate an infant-class.

3. There is a day-school for young children, in which are now to be found, clean and orderly, many poor dear little ones who were formerly allowed by their parents to roam about the dirty streets.

4. Free lectures on various subjects are given during the winter months, together with readings and musical entertainments.

5. Mothers' meetings are held every week, under the superintendence of a "Bible-woman," whose labours in this work are greatly encouraged; and

6. There is a Penny Bank, with between two and three hundred depositors.

In short, I may truly say, that the room is scarcely ever unoccupied, and its attendants all belong to the working classes. Those engaged in this work have hitherto carried it on in a quiet manner, and would prefer continuing to do so. But if you think the publication of these simple facts may tend to refute the somewhat sweeping assertions of our friend, the "working man and member of Mr. Spurgeon's congregation," and, what is of more importance, to encourage other Christian employers, engaged, or desirous of engaging, in similar work to that I have attempted to describe, I shall not regret having written this letter. But the question may be asked—"Can you point to any tangible results of your labours?" Yes, thank God, I can. A minister said to the writer only a few days since:—"I have at least half a dozen most consistent members of my church, who owe their conversion to that room," and I think it would not be difficult to prove that the number of souls annually brought to Christ, in connection with this humble mission, has been proportionately far greater than is usually the result of a year's preaching by the "stated ministry." I enclose my card, so that should any of your readers, or the "working man" I have referred to, wish to investigate the truth of my statements, you are at liberty to furnish them with my name and address, and I will cheerfully afford them every opportunity of so doing.

To a similar effect is a letter from the Rev. Thomas Chapman, of Riddings, Derbyshire, who describes what is being done for the benefit of working men by the church and congregation under his care. He says:—

We are located in the midst of a large mining population, and for the purpose above named, the school-room connected with our chapel is opened every Saturday night, admission free, from eight to half-past nine o'clock. Printed slips of paper giving the time and place of meeting were freely circulated in every street, with the heading, "A Sociable for Working People," and contained the following particulars:—

BILL OF FARE.

I. Some lively singing, odd reading, and the news of the week, without a penny.

II. A comfortable seat and a good fire, with happy faces all around, without the price of a penny.

III. Rational entertainment, without grog, the fumes of tobacco, or oaths and curses.

IV. A happy Saturday night after the week's toil, without quarrel or black eyes; with the pleasant prospect of Sunday morning without a splitting headache.

A GENERAL AND CORDIAL INVITATION—WORKING MEN.—It is for your advantage—instead of leaving your wife and children on a Saturday night, to spend your earnings at the public-house, ruining both soul and body, and pauperising your family, bring your wife and children with you to the Sociable, and one month's trial of this course of life will convince you of its beneficial tendency. Come, all of you, come and welcome!

The result has been most gratifying—a room crowded by able-bodied operatives, from 20 to 30 years of age, the majority of whom are of the class usually found in groups at street corners, a ready prey to evil solicitation, or occupying benches at the "Pig and Whistle" or the "Green Man." Having met these people on the ground

of sociable intercourse, recreative instruction, and strict sobriety, on the Saturday evening, my heart has been gladdened to find some of them meeting me on the Sabbath morning on the higher ground of Christian worship. I hope that these results may be suggestive and encouraging to some of my brethren.

"A. G." desires to call attention to two or three hindrances in the way of a better understanding between the Christian Church and the working classes which, though alluded to by our preceding correspondents, have not received the prominence he thinks they deserve. He writes:—

First, then, the antagonism of the Church, her leaders, in all its sections, to the temperance movement. It will be found the most able, the most thoughtful and intelligent of our working classes outside of the Church are staunch adherents of this maligned cause; and conscious of the moral strength which the practice of personal abstinence has in wrought into their own life, they cannot comprehend why this self-denial, to them so blessed in its results, should be tabooed and sneered at by the chiefs of the Church. The daily and continuous use—I say not abuse—of alcohol is a greater barrier to the truth of the Gospel than any other habit of society, inasmuch as it is the refuge of the mind in its endless moods, for relief from itself, and upon the low level of its own aggrandisement I would challenge the consideration of the Church to this prime hindrance in the way of its ultimate conquest of the world. Further, the thrifless use and abuse of alcohol by the working classes is the chief source of their destitution. The incredible sum spent on it, in capital and time, deprives them of the power adequately to feed, to clothe, and house their families, and places them beyond the pale of the Church and her boundless philanthropy to give them effective aid when in need, aid which should never be needed. Since the working classes are the prime agents in the creation and the chief distributors of all the wealth of the country, look for a moment at the four hundred millions rightfully earned and passing through their hands every year. If Professor Levi would estimate how much of this goes for alcohol, he would do his country service; his word might, perhaps, be taken for gospel by the Church which laughs in her sleeve at the range of the teetotalers' spheres under this head. Three months ago the uppermost thought of the metropolis was pure water for the millions, but the cost of securing it put down all practical efforts on any great and complete scale. Yet the savings by three years abstinence would flood every street and alley and lane with a supply of living water, as sure and steadfast as that which flowed from the smitten rock of the desert to God's chosen people of old, and the physical and moral health of the city would be all the better for their self-denial. I fear I have said more than is discreet on a distasteful topic to the Church, happily not to the universal church, though there belong to it many bright and brave leaders of the people who have brought the weight of their own high position and personal influence to tell for good in this matter.

2 The weariness of a liturgical service of stereotyped thought to a thirsting mind, young or old, and its contrast to the versatility of the press, and the mental activity of everything outside a liturgical Church. It is deplorable to observe Nonconforming churches allying—shall I say for their own ease?—into this rut cut for the Truth, when the Truth was chained in crypts, and not as now, when the whole Truth can be bought for a shilling; or if you will without money and without price, and borne on the wings of steam to the ends of the earth. The greatest blessing to the Church of England would be the abrogation of her Prayer-book, and thereby the liberation of the intellect and heart of her ordained ministers to lead the devotions of their people in their own tongue—I mean the utterance of their own experience under the daily and endless discipline of their lives to the hearts of their people. A third hindrance is the one-sided exhibition of man and his destiny in the prominence given to the more forbidding aspects of our Calvinistic creed by literal minds. To any mind strip of its self-conceit by the discipline of God's providence and grace, its own impotence and God's power to pardon are the most precious supports of his faith and hope. But Christ crucified in the light and life of things seen, and Christ glorified in the practical misbelief of the unseen, is a fatal stumbling-block to our poor humanity of every condition of life, and of all grades of mental capacity. The Church, in the main, has mastered in her teaching the first dogma of our creed, but with rare exceptions has she realised for herself the reality of the unseen, and much more does she fail to set before mankind its high calling, to be the first born among many brethren, in its election by the Sovereign Will of the Godhead, to hold no second place in the created universe of God. The Church has never thought it worth while to touch the springs of ambition in our nature, and human nature in the mass in relation to things unseen and eternal is much in the same position as the heaths of society, who neither hope nor dare to lift their eyes above their present hopeless level of social existence. The salvation of the human race is indeed a question of supreme importance in itself, but what if the race has been unconsciously ennobled by a greater—in the whole economy of redemption, as bringing in an everlasting righteousness for the peace and rest of all holy beings? It was meet for the welfare of the universe that the Creator should glorify the attributes of Divine justice and mercy in the display of Almighty power over evil; and it is possible to conceive how the drama deepened, in the eyes of all intelligent creatures, in the fall of man, made in His very image, in the trial order of his nature, through whom He had eternally chosen that Revelation should be made. Chaos was but a visible and material type of that moral ruin which existed anterior to our race, and the renovation of the one was but the counterpart of the other—that other of infinitely higher moment, and the inspiration of that song, "When the morning stars sang together and all the sons of God shouted for joy." Orthodox radical objections are at hand to such thoughts. I name two—the possible retribution of man in his probationary state, and in that case the impossible sacrifice of our Lord and Saviour Jesus Christ; but I reverently ask, where did the depth and essence of that sacrifice lie? Was it not in the assumption of the creature by the Creator, the finite with the Infinite, the human with

the Divine, irrespective of our fall? We have yet to sound the depths of this question—the co-existence of the finite will of the creature with the Infinite will of the Eternal.

Finally, if the Christian Church is to find access to the heart of the people, she must forget her own ease and intellectual tastes, and turn out *en masse* into the street, by two and two, and discreetly find their way into many a family circle, and promise to call for any who will go with them to their own church, until such church-going becomes a habit, and in numberless congregations attendance might be doubted in a year. The funds, if not increased that year, would not be less the next. Meanwhile, the Church would not miss her reward.

We are too eager for style in our church buildings. I do not object, but upper rooms would serve for the nucleus of many noble congregations; and to existing interests, wealthy in means and mental power, the call of the times is, Separate me Barnabas and Saul for the work of such a ministry—I mean, lay assistants in the Church for such operations.

The *Leeds Mercury*, in connection with the recent meeting held in that town under the auspices of the Rev. J. H. Morgan, publishes one or two noteworthy letters. Mr. J. Carr proposes that there should also be held a public meeting of those working men in Leeds who have been reclaimed from the lowest depths of vice and misery by the teachings of the New Testament, that they may have the opportunity of bearing their testimony that Christianity is neither antagonistic to the working classes nor pernicious in its doctrines, as stated in the People's Hall. Referring to his own experience, he says:—

Having been an observing working man myself, I can truthfully affirm that in all places where I have worked, invariably those men who seriously read the Bible with the intention of being guided by its teachings were the soberest, kindest, most truthful, chaste, honest, and courteous. They had the happiest and best-regulated homes also, while those who rejected the Bible, or held the truth in unrighteousness, as a general rule, were the most intemperate, sensual, deceitful, cruel, revengeful, and abandoned, and had the most wretched dwellings and miserable families. I do not wish to convey the impression that all those men who reject the Bible go to this extent in wrong-doing, for I have met with decent men amongst them; but do fearlessly assert that moral excellence and real benevolence is found most fully and largely developed amongst those working men who live according to the teachings and example of Christ. Some of the working class may think that I would rob them of their political and social rights; but, so far from this being the case, through the teachings of the Gospel I have walked thousands of miles, and spoken thousands of times, at public meetings, at the risk of my health and the sacrifice of domestic comfort, without any reward, solely to benefit my fellow men. Those working men who discredit the Bible often charge believers in it with being dogmatical and overbearing, but they forget the manner in which they sometimes treat a conscientious disciple of the Founder of Christianity. I remember working in a large shop where most of the men were Chartists and Socialists, and they had a rule that each workman should read for a quarter of an hour in his turn newspapers, periodicals, &c., or work for a substitute. As articles ridiculing Christianity were cheerfully read, but those in favour of it were rejected, I refused to obey the rule, though I stood alone, for I argued that it was unreasonable to require me to read writings against my creed, when they would not read what was against their creed. They could not but admit the force of my argument, and consequently the rule fell to the ground. I feel satisfied from what I have witnessed as a working man and what I have experienced, that if the working classes would carefully and candidly read the New Testament and carry out its teachings, they would soon reach a state of intelligence, influence, happiness, domestic comfort, and moral rectitude, that would be admired and felt by the whole civilised world. I think, had I the opportunity, I could prove that through reading the sayings and doings of Christ, when young, I have had better health, a happier life, and a stronger desire, as far as I am able, to promote the happiness of both man and beast.

An "Iron Worker" who attended Mr. Morgan's meeting alludes to drink as the most mighty hindrance to the spread of religion among the working classes, and especially to its fatal influence over Sunday-scholars, a large majority of whom are the children of the working classes.

The drink temptations are constantly before them, and they become an easy prey to public-houses, singing saloons, &c. Of course they then leave the school and the church, and afterwards they form a large portion of the working classes indifferent to religion and religious worship. For remedies there are many things, but mainly I would recommend a Band of Hope or temperance society in connection with every school. I know no school in which they have done harm, but many in which they have done good. One example I may give. A friend, who is superintendent in a large Sunday-school, states that one hundred members of the church with which the school is connected have become so entirely through the instrumentality of the Band of Hope. Those persons who regularly attend our places of worship do so almost as much from habit as from a conviction of duty—for a person of this class to be absent, is to be miserable; not more from the reproaches of conscience than from the break in the long-continued habit of attendance. His best remembrances are of the sanctuary, and it is there his life has been purified. Bands of Hope would destroy the attractions of drink, and very much foster and encourage the habit of attendance at church and school. Will it be believed, that with such possibilities of good resulting, the establishment of such societies is opposed, and their existence anathematized? Yet I was a teacher in a school in which the formation of a Band of Hope was successfully opposed, and while taking an active part in the formation of the Leeds Band of Hope League, was told by a clergyman of the Established Church that we, the League, were doing the work of the devil. How is it there are so few Bands of Hope in connection with the Wesleyans and the Established

Church? One is almost ready to say that the Churches are as indifferent to the irreligious, as the irreligious are to the Churches.

CLAREMONT CHAPEL HOME MISSION.

On Tuesday evening, last week, a public meeting was held in Claremont Chapel, Pentonville-road, to receive a deputation from the London Congregational Association, and to inaugurate a new movement in connection with the church and congregation for the evangelisation of the neighbourhood. The deputation consisted of Mr. Samuel Morley, the Rev. Dr. Ferguson, and the Rev. J. H. Wilson. Mr. Morley was called to the chair.

The Rev. W. GUEST heartily welcomed the deputation, and explained the objects of the meeting. While they were to consider the general and most important subject of the evangelisation of London, it would be chiefly with a view of preparing the way for a more comprehensive meeting in some central place representative of the churches in the northern part of the metropolis, with a view to a general union on the basis of the London Congregational Association, rather than to take any active steps in that direction at once. The other object was local, but in its place not less important, for if every church would thoroughly work its own neighbourhood spiritual destitution would soon be materially relieved. They had long been doing something in that way at Claremont, and much good had resulted from their efforts; but now they had engaged an evangelist, and intended also to open the large room in Denmark Schools for special services, which would be conducted chiefly by influential laymen of different denominations. (Hear.) The principle which he would endeavour to work out would be that everyone amongst them who had been brought to Christ would endeavour to find some work which he would undertake to do for Christ. Twelve years ago he had advocated that principle in connection with the church of which he was pastor in Leeds, and it had been so reproductive that, beginning with a mere handful of Christian workers, stimulated by his reading to them Dr. Chalmers' account of the territorial missions which he had established in the West Port of Edinburgh, they had grown until two chapels and schools had come to be required at a cost of some 3,000*l.* He desired to see something of the kind done at Claremont, and gladly did he welcome their friend Mr. Morley to stir them up to renewed and personal consecration, ever relying on the great truth that their hope was in the Lord and their expectation from Him. (Hear.)

Mr. MORLEY offered his hearty good wishes to their new pastor, and trusted that they would never look back on the connection that had been formed but with feelings of satisfaction. He had known Mr. Guest for many years, and believed that, having around him a body of faithful men such as he saw there that night, and carrying out their plans in the spirit which had been shown, he would be greatly blessed in Claremont. (Hear.) He would say, on behalf of the London Congregational Association, that it was most anxious to do something more than had yet been done for the perishing multitudes around them, and to hold forth a helping hand to those who were already struggling, and in need of help, in their endeavours to promote the evangelisation of London. And he must at once state, that he felt the spiritual destitution of that great city was most appalling. It had been calculated by Mr. Horace Mann, that in 1851 there were a million of people in London, capable of attending public worship, absent on the census Sunday, in a population equal to that of Scotland, or double the population of Denmark. But what was yet more appalling, was the fact that, if fifty-eight per cent. of the population—the number which Mr. Mann had calculated as able to attend—had been willing to go to church or chapel, 700,000 of them would not have been able to find accommodation after all the sittings then provided had been occupied. (Hear, hear.) But all the sittings were not occupied. In many churches and chapels they were not half occupied, which made the case still worse. How were they, as Christians—not of one denomination, but of every denomination—to rise to the full measure of their responsibility in seeking to reclaim the perishing multitudes around them? Paid agency alone would not do it. The pulpit alone would not reach the masses. The City Mission had failed to accomplish what was expected of it; for Sir Fowell Buxton, who was one of its most liberal and warmest supporters, had said, a short time before he died, that he believed London was in a worse condition spiritually, than it had been forty years before. (Hear, hear.) And he believed that many Christians had been led by that mission to compound with a money payment for services which they ought themselves to have rendered, and which could never be delegated to others with impunity. (Hear, hear.) Money was needed, and paid agency to some extent they must have; but until Christians were endowed with the self-sacrificing spirit which led the Moravian missionaries to enter the lazaretto, with the certainty that they would never come out again (for that was the law), and there seek, at the expense of their lives to save the hopeless victims of disease,—they would never bring the world to the rule of Christ. (Hear, hear.) Happily, they were not called on to make any such sacrifice; but that only increased their responsibility, and the work before them was still one of self-denial. He felt that they were also called on to deal with the social as well as the religious condition of the masses of London. He had lately been deeply interested in the efforts of a benevolent

gentleman in London who had been earnestly seeking to ameliorate the social condition of the people. In a letter which he had from that gentleman the other day, he said:—

There are probably 150,000 children in London who never taste animal food once a month. All children admitted into pauper schools are, diseased and their lives are only preserved by the greatest care. 33,000 die annually before they are five years of age; 3,000 from atrophy and debility alone. Thousands survive to grow up feeble and sickly.—sickness and pauperism are convertible terms. Out of 111,000 paupers not 1,000 are able bodied. Pauperism has increased 50 per cent. since 1859, and is growing faster and faster. There are, probably, 380,000 persons in a state of chronic indigence, requiring relief once or oftener in a year. All the honest labour of London is done by persons imported from the country. Weakness has no chance with strength. Railways have made the competition worse. If we want an industrious population they must be fed during growth. A large part of the disease, sickness, deformity, and premature death, as well as want of stamina, is due to insufficient and unwholesome food during the period of growth.

That was a sad picture; but the writer had made it his careful study to find out the facts, and he was now engaged in working out a scheme whereby he hoped to be able to purchase and economise for the use of the poor broken victuals from clubs and large establishments where much animal food was daily consumed. And some such means was needed; for the Poor-law would never meet the case. It had no heart. It had dried up the sympathies of humanity, and come between many who would have helped the poor, or been an occasion of widening the gulf between the rich and the poor, which Christian sympathy, had it been rightly applied, would have prevented or bridged over. (Hear, hear.) There were hundreds and thousands of people in London living in comfort, who, through the operation of this cold and artificial system, knew nothing and cared nothing for such a state of things as that letter revealed. Now, if every church-member in all our churches would but get into contact—personal contact—with the poor and spiritually destitute, how soon, by the Divine blessing, would these sad evils be removed! Nothing short of this would ever remove them. Nothing short of this would reclaim the masses. They had now appointed an evangelist for Claremont. That was all very good; but every member had a work to do,—a mission also to undertake; and until the church assembling in that chapel, and every other church, came to feel the force of that truth and act upon it, no evangelist could do much to impress the careless thousands around them. They must also give their money liberally as well as their labour. The old stereotyped guinea a year would no longer be recognised as sufficient expression of Christian sympathy. Sacrifice as well as liberality was required. (Hear.) He had strong faith in the principles of Congregationalism, and was hopeful as to their future; but unless they were carried out by faith and practice they were worth nothing. The Romanism of the Established Church was making rapid progress, and they could only stem it by earnest Christian work.

The Rev. Dr. FERGUSON then addressed the meeting. He said Mr. Morley was evidently a man of one idea. By that he did not mean that his aims and his works were not broader and deeper than any one idea implied; but that the one great object on which his heart was set was the same as the great Apostle Paul had set before his own mind, and which was present to it when he said, "This one thing I do." (Hear, hear.) Now, that one thing God had set before them all to do, and without deep conviction, thorough earnestness, and enthusiasm, it would never be done. The church must do the one thing, not as a body only, but as individuals. The Doctor then, in very eloquent and earnest terms, illustrated and enforced this one idea.

The Rev. J. H. WILSON spoke next. He said he was reminded by their meeting in Claremont Chapel that evening that they were in the birthplace of the Christian Instruction Society—the most practical and useful society, perhaps, which had yet been formed. It provided work for everybody. At one time it was most popular and effective; but, as the City Mission grew, the Christian Instruction Society declined. As a visiting society, a city mission was needed; but for effective work they must revive the Christian Instruction Society again. Recently he had been engaged with other members of that society in seeking to ascertain how many churches were yet connected with it; and he found that among the Congregational body there were eighty-two churches affiliated with it, with 1,294 visitors, visiting every week 37,271 families; that they had 33 preaching-stations, 15 evangelists, 28 ragged-schools, and 47 weekly cottage and other prayer-meetings. But they had nearly 200 churches in London, and, if they had each a Christian Instruction Society, with fifty visitors or workers in some way or other, they would have 10,000 instead of 1,294 visitors; 111,813 instead of 37,171 under visitation; 40 instead of 15 evangelists, 80 instead of 33 preaching-stations, 75 instead of 28 ragged-schools, 120 instead of 49 prayer-meetings; and, if all this were in full operation, who can estimate the good that would be done? Mr. Wilson then referred to the varied agency now employed in London with a view to promote its moral, its social, and spiritual welfare, and earnestly exhorted the Christian community of Claremont to evangelise the regions round about.

The EVANGELIST just appointed also addressed the meeting, as well as Mr. T. B. Smithies, the editor of the *British Workman*, and Mr. Hugh Owen; and the meeting, which was deeply attentive throughout, separated at about half-past nine o'clock.

THE LONDON CONGREGATIONAL ASSOCIATION, formed a few years ago to promote territorial missions, district visitation, open-air services, and benevolent institutions—not so much by central as by local operations—has just issued a special report and appeal. It states:—

First, the Association prepared the way for three district unions which now exist, and promise to become extensively useful. When the Society was formed there was no Congregational Union in Surrey. The local churches have now established a powerful organisation. An Eas'en District Union was promoted, which has met with genuine sympathy and hearty co-operation. Five evangelists have been at work, and one female missionary, in this part of London. Towards their support the Association has contributed, on the average, 250*l.* a year. Last year these evangelists paid 4,000 visits, including 3,000 to the sick and dying; distributed or sold nearly 40,000 periodicals, 68 Bibles; had about 250 mission-room services, 120 temperance meetings, and brought about 400 persons into regular attendance on the means of grace.

Within the Eastern District Union the Territorial Mission has also been established. For a year, the Association sustained an evangelist at Bow-common, whose visits from house to house were blessed: now there is a most commodious new chapel, and the nucleus of a permanent church and congregation. This is the work of the Rev. John Kennedy, and his church in Stepney Meeting. For three years the Association has wholly sustained an evangelist in the district of Bromley; there, too, a commodious chapel has been built, the work of the Rev. Dr. Smith, of Trinity Chapel, Poplar, and his church assembling there. These chapels are two of twelve now in progress, and first suggested by the London Congregational Association, whose chairman, Mr. Morley, offered 500*l.* towards the building of each; the London Chapel-building Society giving 500*l.*—the balance to be locally raised.

In Bethnal green the Association has sustained two independent missions, and, by a grant-in-aid to a local mission in Sydney-street, enabled the minister to keep his post until a new chapel was built, in which he has the prospect of soon having a self-supporting church. The mission in Bethnal-green is unique. It is in the heart of a notoriously bad district, where the cholera did its deadliest work. The devoted agent of the Association in that district had to do with 180 cases, of which 120 were fatal. During the year 900 families have been visited, and in each case the Word of God has been read.

Reference is also made to the new Mission Chapel at Pownall-road, Dalston—the first of the kind established by the Association and its various agencies, and to the successful labours of Mr. Hillocks in the North-West, for whom a mission hall is being built. It is also stated that a district union is being formed in Northern London, and that one will probably be set on foot for the North-East. The hope is expressed that the central association may be able to look out, and perhaps in some degree train, young men for the work of evangelists in London. But its operations are crippled for want of funds. Its income of 1,000*l.* greatly circumscribe the labours of the Association, and unless increased the committee will have to restrict their agencies. They therefore appeal for help to the wealthy churches of the metropolis.

CHRISTIAN COMMUNITY.—OPEN-AIR WORK FOR 1866.—The members and friends of this society held a special meeting in Mr. Stovel's schoolroom, Whitechapel, on the 30th ult., for reviewing the open-air branch of its operations during the past season and for rendering thanksgiving and praise to Almighty God for the success realised. At six o'clock a goodly number partook of an excellent tea, after which, and before the formal opening of the meeting, Mr. J. I. Hillocks, evangelist, addressed the meeting at some length, furnishing some interesting details respecting his labours in the neighbourhood. The chair was then taken by Mr. J. Bennett, and the meeting opened, after which the secretary read a lengthened and interesting report of the work. A hymn was then sung, and several brethren engaged in earnest prayer. The chairman then addressed a few appropriate words to the assembly, and was followed by the Rev. Thomas Peckstone, M.A., chaplain of the Bethnal-green Union, who observed that after a year and a half's experience as chaplain to Bethnal-green he could speak with confidence of the value of the labours of the Community in that house. The poor people testify to the kindly treatment they receive, and the faithfulness with which the Community perform the duties that devolve upon them in their visitations of the house. In a large house like Bethnal-green, with more than 1,000 inmates, of all ages and characters, it will readily be understood how great is the responsibility resting upon the chaplain to meet the necessities and peculiarities of so many persons, circumstanced as paupers generally are. Yet, with the assistance of the members of this society, the various cases of ignorance and spiritual destitution have been met in such a way as to give general satisfaction, and we cannot but thus publicly testify to the efficient and acceptable labours of the members, and also thank them for their valuable labours. We may add that their teaching is thoroughly evangelical, which is of great consequence in these days of formalism, as we do not want the poor people to be deluded in their dying moments with the vagaries of ritualism. On the motion of one of the members, the Rev. Thomas Peckstone, M.A., was unanimously elected a member of the Community. Mr. G. Kirkham, of the Open-air Mission, then addressed the meeting at some length, giving the members some judicious advice as to the spending of their spare time during the winter. Messrs. G. Gilbert, Bird, Obeney, Atkinson, and others, briefly addressed the meeting, which closed with devotion at ten o'clock.—*Wesleyan Times*.

KENSINGTON.—A few friends, having felt the necessity of establishing a Baptist cause in Thornton-

street, Kensington, have obtained a large room, and commenced the effort to extend the cause of Christ in this locality. The opening services commenced with a tea-meeting on Nov. 22, which was well attended. 120 sat down to tea, and the meeting was addressed by the Revs. J. Keed, Perrott, H. Varley, and others. Mr. Axton was in the chair. On the following Lord's-day, the Rev. J. Keed preached to a full and attentive congregation.

METROPOLITAN TABERNACLE.—In connection with the Metropolitan Tabernacle there is a large class of young men who meet every Sunday afternoon for prayer, exhortation, Bible study, &c. The class is presided over by Mr. H. Hanks, one of the elders of the church, and is attended by over 200 young men, most of whom are engaged in open-air preaching, house visitation, and other evangelistic work. On Sunday afternoon last an address was given by Mr. Edward Leach, on the signs of the times, with reference to the work of young men in the Christian church. It was pointed out that the tendencies of Ritualism were in favour of the establishment of a priesthood, a religious monopoly which meant the disuse of all lay agency that was not under the direct sanction of a priestly tyranny. It was argued that the time had arrived when the young men of our churches should ask themselves how they can best resist the encroachments of sacerdotalism, and that could only be done by clinging to the old doctrine of each Christian man being a member of a "holy priesthood." By the side of the Ritualistic movement was placed the wide-spread feeling in favour of bringing the working and poorer classes into our churches; and it was observed that the best way of effecting this object was by sending out young men of ability into the courts and alleys and poorer districts of London to preach the Gospel in a simple way to the hitherto unreachable masses. Instances were given of successful work in this direction; and certain helps in the carrying on of this work were noticed. The importance of studying the life and character of Christ; the desirableness of cultivating self-knowledge; of avoiding all fictitious enthusiasm and feverish agitation; the command of temper so necessary in dealing with ignorant "roughs"; the cultivation of a generous disposition and gentlemanly bearing, were pointed out and enforced, and the address concluded by urging upon young men the necessity for renewed self-consecration upon the altar of Christian work.

GREENWICH.—Maize-hill Congregational Church was reopened on the 14th inst., after various repairs and improvements, which have given the interior a very neat and attractive appearance. The cost was about £250, towards which, though the church is small, £160 was promised. These alterations have been made in connection with the recent settlement of the Rev. B. Waugh, late of Newbury, over the church and congregation. On the day mentioned there was a tea and public meeting to celebrate the reopening of the building. Judge Payne presided. Mr. G. Daimatt having read a report relative to the circumstances which led to the election of the pastor, the recent improvements, and present position of the church and congregation, the worthy chairman addressed the meeting in his usual interesting style, and was followed by the Revs. J. Beazley, of Blackheath; A. King, of Greenwich-road, Mr. Barnett, of Blackheath; and Mr. Chambers, the senior deacon. The sums promised and collected at the public meeting and opening services on the following Lord's-day was about £161, including £50 by Mr. S. Morley, on the condition that the debt was speedily liquidated. Mr. George Daimatt had also promised £50, to be divided between the general and special fund. Thus the new pastor commences his labours with a good prospect of brighter and happier days for Maize-hill Congregational Church.

NAVVIES AT CAMDEN-ROAD CHAPEL.—It is well known that the Midland Railway Company have for some time past been engaged in bringing their great line of railway abreast of their colossal rivals, the North-Western and Great Northern, in the metropolis. The necessary works have introduced into the neighbourhood of the Camden-road a vast number of workmen, chiefly navvies; and on Tuesday, last week, upwards of 200 of these men were entertained at a tea-meeting in the schoolroom of the above chapel. The men were invited by ticket, asked to come early, and promised a hearty welcome. They came in good time and in good earnest, and as they defiled into the room the faces of their entertainers lighted up with joy to see so many of these hard-working sons of toil respond to an invitation of such a character. The tables were tastefully laid out by the ladies of the congregation, and spread with a good supply of cake, bread-and-butter, and some rounds of beef, accompanied by the beverage which refreshes but not inebriates, with all which the guests testified their entire satisfaction. After tea a verse was sung, and the Rev. F. Tucker, who presided, spoke some kindly words of welcome. Mr. Bird, a local missionary, to whom, and to his co-worker, Mr. Passenger, the friends at Camden-road were chiefly indebted for inviting the men, offered some impressive and earnest words of counsel to them; and was followed by the Rev. E. White, who made some telling points on the objections of working men to attend the preaching of the Gospel, admitting the force of some of those objections, but combating and showing the unreasonableness of most of them. Mr. Edwards added a stirring appeal to the men to be true to themselves, and set the laugh and jeer of the ill-disposed at defiance, pointing his exhortation with one or two striking incidents from his own experience. In the course of the proceedings one of the men offered, in acknowledgment of the entertainment, some admirable remarks, enlivened with an apt and pithy anecdote. The proceedings of the evening were

closed with a hymn and prayer; and the men, having received a small packet each of useful and pleasant literature, separated.

EVESHAM.—The Rev. Harvey Phillips, B.A., of Wigan, Lancashire, has accepted a very cordial invitation to the pastorate of the Baptist church, Evesham.

BOCKING, BRAINTREE.—Mr. G. Buchanan Ryley, of Cheshunt College, has accepted the invitation of the Congregation Church, Bocking, to become the pastor, and purposes commencing his ministry with the new year.

WHITBY.—A new Congregational Church is to be erected at this place, towards which the contributions are at present 1,500*l.* Mr. Samuel Morley, who visited Whitby in the summer in company with the Rev. T. Binney, has just added 250*l.* to 50*l.* previously given.

DEVONPORT.—On the evenings of Wednesday and Thursday, the 5th and 6th inst., the church and congregation assembling in Hope Chapel, Devonport, held meetings on occasion of Mr. Horton, the pastor, being joined in the ministry by Mr. Haddy, late of Ravensthorpe, Northamptonshire. On the 5th a special prayer-meeting was held at the chapel, and on the 6th a tea was provided at the Mechanics' Institute, to welcome Mr. Haddy to his new sphere of labour. After tea Peter Adams, Esq., of Plymouth, was called to preside. Mr. Horton stated the circumstances under which the church had invited Mr. Haddy to be associated with him in the ministry, and Mr. Haddy the reasons which had induced him to accept the call. Excellent addresses were subsequently delivered by the Rev. J. M. Charlton, M.A., President of the Western College, on "The relation of ministers to their charge"; by the Rev. T. C. Page, of Plymouth, on "The duties of churches to their ministers"; and by the Rev. John May, of Saltash, on "Christian Union." The devotional engagements of the evening were conducted by the Revs. John Stock, R. W. Carpenter, and S. H. Reichel.

PENZANCE.—On Wednesday week services were held in Penzance Chapel to recognise the Rev. R. G. Williams, late of East Dereham, Norfolk, as pastor of the church. About 150 persons partook of tea in the schoolroom. A public meeting was afterwards held in the chapel, the new pastor presiding. Mr. Williams gave an interesting account of the circumstances which brought him into connection with this his present sphere of labour; and in a lucid manner gave an exposition of the leading features of Congregationalism. The Rev. E. Nye (Wesleyan, and chairman of the district), gave the new pastor a warm and hearty welcome to the town, as a brother minister. Addresses were also given by the Revs. J. Butcher (Primitive Methodist), J. Wilshire (Baptist), C. Chesson (Association), and G. Powell, missionary. The latter, on behalf of the church and congregation, gave the rev. gentleman a cordial welcome to this church as its pastor, speaking in a most feeling manner of the deep solicitude experienced by the church during the sixteen months it was without a pastor. The meeting terminated by singing the doxology. This church is one of the oldest Independent churches in the county, being founded in 1662.

ABERDEEN.—On Tuesday evening week a recognition tea-meeting was held in the Music Hall Buildings, in connection with John-street Baptist Church, on the occasion of the settlement of the Rev. Clarence Chambers as pastor there. There was a pretty large attendance, the chair being occupied by Mr. Chambers, who stated that he had been at Mr. Spurgeon's College, and before coming to Aberdeen had been settled for three years and a half at Romsey. The Revs. A. Anderson and J. C. Macphail having spoken, the Rev. G. Gilfillan gave a lively address, making some humorous allusions to the critical acumen of Aberdonians in the matter of sermons. Referring to the position of Dissenting ministers, he said they were in a very different position, in some respects, from those who do not get their pecuniary support directly from the people, but through some other channels; but it was amusing to hear a set of men in the Established Church, who think the Dissenting ministers poor fellows at the mercy of their people, while they could afford to crack their fingers at their congregations. But a man fit for the ministry at all, was an independent minister essentially, and no amount of independent means would transform a sycophant into a man of independent mind. Addresses were subsequently delivered by Mr. Crabb, Mr. Dickie, and Mr. M'Combie.

PORTSEA.—On Thursday evening, Dec. 6, the first anniversary of the settlement of the Rev. W. Rose, as pastor of King-street Congregational Church, Portsea, was celebrated by a congratulatory meeting, Samuel Morley, Esq., of London, presiding. Mr. Jones, the senior deacon of the church, read a paper detailing the progress which had been made during the past year. The chapel had been cleaned and beautified, and the chairman had greatly encouraged the friends by promising that if they would raise a certain amount he would contribute 50*l.* Mr. Jones was glad to say that the whole of the liabilities incurred had been liquidated. An organ had been purchased, the money for which he had every confidence would be soon forthcoming. The number of hearers had been doubled, and many efforts were being made to bring the masses under the influence of Gospel truth. The prayer-meetings had been well-attended, and at the special prayer-meeting on Sunday evening, many were unable to gain admittance. The Sunday-school which once numbered only thirty, had now 270 names of children on the books. Mr. Morley congratulated the meeting upon the report to which they had just listened. The

success which had crowned the labours of Mr. Rose was only what he (the chairman) had anticipated. The character of the people residing in that locality called loudly for evangelistic efforts among them, and he was sure it was only love for the souls of the people which had led Mr. Rose to settle amongst them. He advised the friends present to multiply mission stations in the neighbourhood of the noble building in which they worshipped. The meeting was then addressed by the Rev. Messrs. Jones, J. Hunt Cooke, H. G. Hastings, S. Jones, of Gosport, T. Roberts, of Purbrook, E. G. Gange, Mr. T. Rice, of Bristol, and by the Rev. W. Rose, the pastor.

NEWCASTLE-ON-TYNE.—**ST. JAMES' CONGREGATIONAL CHAPEL.**—On Tuesday evening, the anniversary tea-meeting of St. James' Congregational Chapel, Blackett-street, was held in the schoolroom in connection with that place of worship, and was very largely attended. After tea, the company adjourned to the chapel, where the annual meeting was held. The Rev. G. Stewart, the pastor of the congregation, was in the chair, and gave a highly satisfactory account of the position of the church. It was the fifth anniversary he had been present at as their minister; and he rejoiced that during that time they had continued to make great progress. The sittings had been all let for several years, and it seemed now a matter of regret that the building in which they worshipped had not been made bigger at the first. They had not confined their exertions among themselves, but had been doing good work in the neighbourhood of Hanover-square and Pandon; but much remained to be done in these districts, and they were prepared to subscribe annually a sum of 200*l.* to the Northumberland and Durham Congregational Association. As the first instalment, 150*l.* had already been raised, and when the 200*l.* was presented it was their intention to ask back 100*l.* for the support of a missionary in and around Pandon. The Rev. T. H. Pattison, the Rev. H. T. Robjohns, the Rev. J. Elrick, the Rev. J. Salmon, and other ministers afterwards addressed the meeting.

TWICKENHAM.—Some months ago, the mortgage which had existed on the Congregational Chapel here in favour of the late Lady Shaw, from the erection of the building, some twenty years since, was discharged, and, at the same time, the chapel, together with the adjoining schoolroom and yard, all freehold, were reinvested for the church, by the execution of a new trust-deed. Under the direction of the church, the mortgage redemption and chapel improvement committee at once took steps to effect a considerable enlargement of both chapel and schoolroom, and the erection of suitable vestries, infants' and separate class-rooms, and other improvements of the premises. The whole will, in fact, have the appearance of an entirely new and effective group of buildings. The works have been in progress for the past three months, and are sufficiently forward to admit of the schoolroom being again used, in which public worship is for the present held. On November 12th its reopening was celebrated by a tea and public meeting, and, notwithstanding the unfavourable weather, about 200 sat down to tea. The meeting, which was more largely attended, was first addressed by Mr. A. Fountain, of Ealing, who presided. Addresses were delivered by the Rev. G. Hunt Jackson, the minister of the chapel, the Revs. J. Sugden, B.A., of Teddington; J. Hall, of Hounslow; J. F. Glass, of Brentford; Messrs. C. Jones, of Ealing; and W. Powell, of London. The secretary read a general statement of the circumstances and purposes which had brought the meeting together; and the treasurer presented a short report on the outlay which the work will necessitate, and the subscriptions received and promised. The London Congregational Chapel-building Society have granted a loan of 200*l.* without interest; 25*l.* has been received from J. Remington Mills, Esq., M.P.; and 50*l.* promised by Samuel Morley, Esq.; the friends of the church and congregation have subscribed between 500*l.* and 600*l.*; but, to free the place entirely of debt, some 1,500*l.* will yet have to be raised. About 35*l.* was realised by this meeting, and the very liberal offer of one gentleman made public—namely, to add 10*l.* to every 90*l.* which may be obtained by or at the reopening services of the chapel, which are expected to be held in January next.

BRISTOL.—**Highbury Chapel Soiree.**—The annual *soirée* of the Highbury Chapel congregation was held on Tuesday evening, the 11th inst. Tea was served in the vestry to a numerous company, who afterwards adjourned to the chapel, where a number of sacred pieces, mostly anthems, was very efficiently sung by the chapel choir. A meeting was subsequently held in the vestry, under the presidency of the pastor, Mr. David Thomas. The Chairman, after apologising for the unavoidable absence of the mayor (Mr. E. S. Robinson), Mr. Sibree, and other gentlemen who were prevented attending, said he had to be thankful for the peace which had continued among them, for the respect they had felt for one another, and for the affection which had bound the congregation together. Considering their organisation as a Christian congregation, on the whole he thought they had had as much efficiency as in any former year. The rev. gentleman next thanked his congregation for the great liberality of their contributions towards the various societies and different objects whose claims had been placed before them. They would observe, he continued, that they had very nearly brought to a close the alterations in the chapel, which were intended to give some little additional accommodation to the congregation. He congratulated his hearers upon the fact that the attendance upon public service had been during the year very encouraging. He was happy to say that in five or six places meetings were now held at intervals, for the reading of the Scriptures and discussion upon what was read. It was by

such meetings as these that ritualism, of which they heard so much, could best be met. Ministers should be fellow helpers, and the people should not lean upon them as if they were indispensable. Men who read the Scriptures and studied them would never be in any danger from ritualism, which was, after all, an old thing, though new in its manifestations. Mr. H. O. Wills having adverted to the great success that had attended the church since its formation, twenty-two and a-half years ago, Mr. C. Godwin stated that Mr. Wills had just resigned the post of treasurer to the chapel, which he had held almost since its erection. He was happy to tell them that the finances were in a very satisfactory condition. If they were not he was sure Mr. Wills would not have retired from the treasurership. The speaker especially referred to the liberality of the contributions to the incidental fund, and concluded by expressing the thanks of the congregation to Mr. Wills for having so long performed the duties of treasurer to the chapel. Mr. T. Waterman cordially endorsed the sentiments of Mr. Godwin. The meeting was afterwards addressed by Mr. A. Warren, and other members of the congregation.

WORKING MEN'S CHAPEL IN GLASGOW.—A chapel was opened about a year ago in Glasgow, for the special benefit of the working classes. The chapel was built for carrying on a mission to the working classes which had been conducted for seven years by Dr. Norman Macleod, the editor of *Good Words*, in which magazine many of the doctor's sermons to artisans have been published. The chapel will seat 900, and has cost, with site, about 4,000/. It is said that two thousand artisans subscribed for the church, while the members of Dr. Macleod's church paid for the stained-glass windows and architectural enrichments. Concerning this effort, the following particulars have been published, and at the present moment they will be read with interest:—

It is superintended by a licentiate of the Church, but who is not ordained. His salary is 120/. He is appointed or removed by the kirk session. There are two services on the Lord's-day—one in the evening at seven o'clock, to which those only are admitted who come in their ordinary working clothes. No seats are allocated at those "evangelistic services." The day meeting for the members of the church is at 2:30, an hour that working men can attend, in their ordinary clothes, if they have no better, without being noticed by the well-dressed going to worship at the usual church hour (two o'clock); but no distinction is made as to dress at the usual day service. Seats are allocated for this service to those in communion with the church, or to any others wishing to attend. No seat-rents, though allocated, are charged. The sacraments are dispensed in the church, as in the parish church, by the parish minister. To prevent sectarian proselytism, no one in communion with any other church is admitted to church-membership. The forenoons of the Lord's-day are occupied by giving catechetical instruction to adults at one hour, and the children of the church-members at another hour. Elders or laymen, approved by the parish minister, are permitted to address the evening meeting. Missionaries, both male and female, work in connection with the church. The licentiate visits the communicants, and also a fixed district near the church. A penny savings-bank, clothing society, lecture-hall, &c., are connected with it. The parish minister preaches as frequently as possible in the evenings. An organ, presented by Dr. Macleod, is used to lead the singing. Week-day evening classes are held in one of the sessional schools situated in the district, for male and female adults above sixteen, and for juniors below this age (meeting in a different room), superintended by six certificated Government teachers, which afford education at the rate of 3s. a quarter. These schools are attended by about 180, and have been most successful—the pupils varying from ten to fifty years of age. The success of the Chapel has hitherto been most satisfactory, 678 seats having been allocated. The congregation has raised by voluntary subscriptions and church-door collections during the year for the support of the chapel and mission 115/, and 4l. 8s. for foreign missions. A debt of 500/ remains on the hall. The congregation has organised collections to raise money each month by subscription.

The first anniversary of the chapel was held a few days ago in the building itself, Dr. Macleod presiding. There was a large attendance. The report stated that the communicants were now 269, that a subscription had been set on foot for the support of the missionary, and that it was hoped the chapel would soon be self-supporting. The chairman in the course of his address expressed himself in favour of their continuing without seat-rents, spoke hopefully of the effort to make the chapel self-supporting, pressed upon the members the importance of sending their children to the Sunday-school, and concluded by stating that their system could only fail through selfishness, want of faith or co-operation, but if it succeeded it would be the first of a series of movements not only in Glasgow but in many other towns. (Applause.) A number of other addresses were delivered during the course of the evening, the Rev. Mr. Thomson, the late pastor of the church, being presented with ten volumes of books.

MUSEUM FOR BETHNAL-GREEN.—It is stated that the Government is about to establish a public museum in the neighbourhood of Bethnal-green, on the same footing as that of South Kensington. Between the overflowing of this last-mentioned establishment and the many duplicates of interesting objects of art that are already the property of the public, there will be no difficulty in bringing together a respectable collection in the first instance.

Messrs. Field and Son have sent us a sample box of their transparent self-adjusting wax candles, which we can have no hesitation in pronouncing a most ornamental and useful addition to the stock of Christmas commodities.

Correspondence,

A VISIT TO ST. ALBAN'S, HOLBORN

To the Editor of the Nonconformist.

DEAR SIR,—Being in London on Sunday last, December 16th, I felt it my duty to attend St. Alban's, Holborn, to ascertain, from personal observation, the truth of the statements of "S. G. O." and others, as to the proceedings of "the Ritualists." My first impression was these men must surely have been maligned; for in the first part of the service I could detect nothing but such as might be found in the Temple Church or any of our cathedrals, or wherever there is what is called a musical service—that is, where the psalms for instance are chanted, not said, as in our Evangelical churches. At a quarter-past eleven the first part of the Church service terminated; out walked the priest and choristers in procession; the bell was rung in the steeple; and the congregation, many of whom remained on their knees, waited for the performance to begin. First the "altar" was stripped of its covering, on it was spread the "clean linen cloth," then entered two "acolytes," I presume, in white dresses, and lighted the *candles* on the altar; the bell ceased, the organ played, and in marched the priests in purple vestments, one having an embroidered cross on his back, the two attendants ditto something like the letter H, behind them the two acolytes bearing the incense. The three priests approached the altar, and after many bowings and genuflexions, two of them took the incense vessels and commenced fumigating the altar all round, whilst the remaining priest held the book and stand in his hand. This was next fumigated and replaced; then the priest fumigated the choristers, and lastly, gave the incense back and was fumigated himself. Then began the first part of the Communion Service, the priests changing their attitudes, sometimes standing all three in front of the altar, and sometimes in a row like boys placed for leap-frog. They conducted all this with their backs to the congregation, and all was said or sung in such monotone that it might just as well have been done in Latin. The Commandments were then given by the high priest (he with the cross on his back), with his face to the church, and then the officiating priest left the enclosure within the iron rails (which, I am told, they call the *sanctuary*), and entered the pulpit placed in the body of the church. He announced the fast days and the saint days up to Christmas-day; asked for the prayers on behalf of one in mental agony and spiritual conflict; for one who had died in the faith; for several sick, and finished with the announcement that there was a box at the door for "Christmas decorations," and that the priests would receive donations for a Christmas dinner to the aged poor. Then he crossed himself on his forehead and his breast, opened his Bible, and gave out his text—"By their works ye shall know them"; and by that test I propose to judge them. As it was Ember week, he called for special *prayers*, *fastings*, &c., for those about to enter "holy orders" on Sunday next, for by their *Prayer-book* those who were ordained by the imposition of the bishops' hands, through them, as the apostolical successors, received the gift of "the Holy Ghost," and with it power to *forgive* and to *retain* sins, to perform greater miracles than when performed by Christ and His Apostles when on earth, healing the sick, giving sight to the blind, that at that font they could grant babes regeneration, whilst the hoary sinner who came to them in penitence and humble confession received absolution, and at that altar they dispensed the sacred elements, the real body and blood of Christ. He concluded by saying that, in these sacred things we are not responsible to *public opinion*, but to God alone, whose ministers we are. He then resumed his seat in the *sanctuary*, and the Communion service was resumed, all being chanted. Before the consecration of the elements took place, the high priest raised the wafer above his head. I could not refrain, but exclaimed, "Shame." When he raised the cup, I said, "Monstrous," sufficiently loud for all around to hear—leaving the church, sorrowful and indignant that English Protestants could thus allow a national Church to be turned into a Popish mass house.

Brother Nonconformists, you have a duty to perform in this matter. Our ministers must cry aloud and spare not, whilst all thorough Nonconformists must raise the cry of "No Popery in a Protestant National Church." We must with one voice demand a second, thorough, but complete reformation; and as I believe the true reformation to be the dissolution of the union between Church and State, let us remember our forefathers the Puritans, and, if we do our duty faithfully, the time is at hand when Christ's Church shall be free indeed.

A COUNTRY NONCON.

VESTMENTS.

To the Editor of the Nonconformist.

SIR,—A great deal has been said and written on the subject of vestments and the ritualistic practices of some of the clergymen of the Established Church, until, as a journalist, I have no doubt you are tired of the subject. But I must trespass on your space a little, for I think other denominations are not so consistent as they ought to be in this matter. I refer more especially to that of the Independents, for during the last few months their preachers have indulged in severe denunciations of the Established Church on this subject, while many of the said preachers were delivering their sermons clothed in silk. Surely this is gross inconsistency, for they much pride themselves that the principles of their churches are based solely on the New Testament.

It would have been much better if those preachers, before they uttered those sentences, had carefully examined themselves as to whether they were free from such practices, and at once made up their minds to relinquish their silks, and use only their customary cloth in the pulpit.

I should honour any young preacher who should manfully decline to use such a garment, even though it should be offered by the ladies of his congregation, who, of course, would say, "Oh he would look so much better in a gown!" I cannot but think that if these young preachers allow themselves to be caught in such silken snares, there is a bad time coming for the Independent denomination; and unless the older preachers cast aside these garments they must restrain from denouncing others.

I am, Sir, yours truly,
OBSERVER.

MR. THOMAS COOPER.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to occupy a little more space in your pages, and I will not trespass on your patience again until I am able to make public announcement that I am about to resume my work. That cannot be at present, I am sorry to say. My sleepless nights and trouble at the heart continue. The brain will not sleep; and the doctor says that only time and rest can allay its disturbance: medicine will not reach my case.

A friend having offered me a temporary home (for I have none of my own), and being unwilling to waste the money of kind friends on the heavy expenses of a watering-place, I beg to say that I purpose leaving Ramsgate next Saturday. From and after that date (December 22) my address will be Brighton Lodge, Dingwall-road, Croydon.

I am, dear Sir, yours truly,

THOMAS COOPER,
Lecturer on Christianity.

11, Paragon, Ramsgate, Dec. 15, 1866.

To the Editor of the Nonconformist.

DEAR SIR,—I feel, in common with the greater number of your readers, the profoundest sympathy with this most energetic and disinterested worker, in the great affliction that has overtaken him, and I heartily concur with the suggestion of your Warwick correspondent, "E. D. R." that it would be a graceful act to raise a sum sufficient for the purchase of a joint annuity upon the lives of Mr. and Mrs. Cooper, who, having reached the age of sixty, might easily secure a modest competence by the payment of a premium of comparatively small amount.

Though not unknown to me before by reputation, I did not make Mr. Cooper's personal acquaintance till 1851. He was then professedly a sceptic, and was engaged as an itinerating lecturer. In his darkest period of doubt, however, he never was a bold "blasphemer," nor a "persecutor," though none can feel with deeper sorrow than himself that, in so far as it was theological, his public teaching was "injurious." Some short time after this he was restored to a sincere belief in the essential verities of Christianity, and from that time to the present he has laboured, not only on the platform, but also in the pulpit, to establish that old faith he once endeavoured to destroy.

About nine years ago he left the literary work in which he was employed to devote his life exclusively to this great service; and travelling through the length and breadth of the United Kingdom, he has preached and lectured, on an average, at least seven times a week, charging nothing for admission to his lectures, but trusting to his travelling expenses and simple maintenance, to the voluntary contributions of the crowds of every class who flocked to hear his voice. It is a fact that should not be concealed, that the remuneration he received was insufficient for his bare expenses and subsistence. But, nothing daunted, he disposed of all his books and furniture, took his wife with him on all his journeys, as long as she could bear the great fatigue of travelling, and, though her health was delicate, and she had nothing to depend upon in the event of his decease, he gradually spent the proceeds of his household goods in the supply of their immediate wants, and left her, with her own consent, to the benignant care of Providence.

Of Mr. Cooper's Christian character, I can only say that he was twice my guest when I was settled as a minister in Exeter, and my opportunities of witnessing his private life enable me to testify to his devout and earnest spirit, and, so far as I could judge, to his supreme desire to consecrate the remnant of his days to the promotion of the interests of truth and righteousness.

Feeling, then, that he for whom we should do this is worthy, I have the greatest pleasure in contributing a guinea to the fund, which no doubt will be soon subscribed, for the accomplishment of this important object.

I am, dear Sir, yours faithfully,

STEWART WILLIAMSON.

St. John's Wood, Dec. 18, 1866.

A PLEA FOR THE SICK POOR.

To the Editor of the Nonconformist.

SIR,—Your columns are generally open to the claims of the poor, especially at this season, when want of work, sickness, and disease are so prevalent. This hospital is situated in one of the poorest and most densely-populated localities of London, surrounded by railway termini, factories, canal works, workshops, &c., teeming with thousands of male and female workers, on whom the ravages of disease tell with terrible effect, besides being the subjects of daily accidents in those works. The hospital doors stood open night and day during the late cholera visitations. Separate wards, extra nurses, and special care are promptly and freely bestowed on all poor creatures applying for relief. Whilst great good was thus accomplished, additional expenses were entailed. This is the only general hospital in the extreme northern district, and the poor chiefly depend on it for help in their day of sorrow and sickness. They get kind and trained nursing under the superintendance of the ladies of the Deaconess' Institution with the Bishop of London as their visitor. The highest medical skill and surgical assistance is also gratuitously bestowed by a large energetic staff. The committee are answerable for 7,000/ to complete and furnish the new hospital, and thus open beds for treble the number of helpless patients who can now be at once admitted free, and are only kept back for want of funds. The public has never allowed the doors of a well-tried and hard-working charity to be closed against the wail of want and disease, and will not now permit tender infants, weak women, and enfeebled men to plead in vain for relief when prostrated by sickness and disease. I feel sure that hundreds of your leaders at this season will kindly consider the case of the poor inside the sombre walls of an hospital, and send them donations to Messrs. Hanbury, Lloyds, and Co., 60, Lombard-street, or to

Your obedient servant,

GEORGE REID.
Great Northern Hospital, Caledonian-road, N.
London, Dec. 8, 1866.

THE EDUCATION CONTROVERSY.

In our last number we gave a report of the meeting held at Manchester in support of the measure to provide for the education of the poor by means of local rates, and for enforcing attendance. An amendment, moved by the Rev. J. Nunn, affirmed that the meeting was not prepared at present to adopt the bill of the Manchester Education Aid Society, and that further investigations into the extent of educational destitution were called for. This amendment was seconded by Mr. W. Warburton, who spoke as follows:—

I came to the meeting thinking it probable there would be a majority favourable to the scheme propounded, and not knowing whether any amendment would be proposed, but resolved, if I stood alone, to give it my most determined opposition. I had intended to move an amendment stating that education was extending, that the scheme was unnecessary, and compulsion was odious. Because I am opposed to the promoters of this meeting, let none say I am not a friend to education. Twenty-seven years teacher and secretary in the largest Sunday-school, with one or two exceptions, in Lancashire, and perhaps not absent twenty-seven Sundays; twenty-four years secretary to a large day-school, voluntary, which has steadily refused Government aid; also connected with night-schools, mutual improvement classes, &c. I believe, sir, the statement upon which it is argued the steps recommended are necessary, are grossly exaggerated. It is said there are not less than 50,000 children in Manchester and Salford between three and twelve totally neglected. This statement is so monstrous that did we not know the authors of it to be respectable men, we should say it is designedly wrong and misleading. I am sorry to express my entire disbelief of the statements made by the friends of the Education Aid Society. My statement made some time ago through the press that it is not only an education aid society, but a society to promote a state and also a compulsory system, is confirmed. It is said there are more than 90,000 children between three years of age and twelve in Manchester and Salford, and that only 40,000 or 42,000 attend school, leaving the 50,000 destitute of education. Salford statistics have been given to prove this,—so carelessly compiled that one of the most public schools in the borough, the Barracks, was not included. Take another specimen—Dean-gate. The Statistical Society has been quoted to show that in a population of 4,349 persons there were 1,977 children of all ages, but 438 at day-schools, 962 at work, 577 at neither. Only fancy, 1,977 children in a population of 4,349. The number between three and twelve would be less than half, probably not 800. Why use 1,977 of all ages, if not to deceive? In these statements, and in the calculations of the Education Aid Society generally, Sunday-schools, ragged-schools, private schools, night-schools, boarding schools, and others, are left out as nothing. After allowing these disgraceful statistics to serve their purpose for months past, this morning they are coolly ignored. Fortunately for those who wish to obtain a fair and unbiased view of the matter, a Royal Commission of picked men, with authority and every facility, made in 1861 a careful and elaborate statement of their investigations. That inquiry, like every preceding one, proved that education was advancing with rapid strides. It showed that whereas those in attendance at school in 1851 were 1 in 8.36 of the population, they had risen in 1858 to 7.7 for England and Wales. I presume it will not be argued that education is in a worse condition in towns than in rural districts. Taking, then, instead of the careless, random, and exaggerated statements to which I have referred, the report of the Royal Commission of 1861, we find that the numbers in attendance were 7.7 of the population; I believe they are greater since. The statement that education is retrograding I believe is an entire delusion. Taking the population of Manchester and Salford at 46,000, one in seventy-seven would give 65,000 in attendance, and taking the number of children between three and twelve at 92,000, which is 12,000 more than estimated by Mr. Oliver Heywood at the last annual meeting of the Education Aid Society, this would leave 27,000 absentees. Allow me to call your attention to another most serious omission in the calculations in question. It is taken for granted that everyone of the 92,000 children ought always to be at school. The supposition is monstrous! A very low calculation would allow one-fifth of the 92,000 as on the average necessarily and inevitably absent from sickness and other causes; thus 18,400 would be accounted for, and 8,600 would be left as neglected. If, instead of taking the evidence of the Royal Commission, that 1 in 7.7 attend school, you say that only one in eight do so, even then the neglected would be nearly some 17,000. Let it be remembered that these calculations begin with children of three years of age, which is extremely early; even if they can attend at all their attendance must be necessarily irregular; that the younger the children the greater the proportion of population. Thus, according to the secretaries of the Education Aid Society in 1861, there were in Manchester and Salford 6,264 under five, but only 50,641 between five and ten, and only 44,178 between ten and fifteen. This would seriously diminish the number of those reasonably to be expected at school. Let it be remembered, also, that it is very unnecessary and unreasonable to demand that every child between three and twelve shall be in attendance every week of the nine years intervening. If one-half only attended at the same time the whole might in that case receive four and a-half years' education each. The Commission of 1861 proved that the average attendance was six years, or nearly so, and that in ten specimen districts visited by the assistant commissioners, the school accommodation was actually 46.7 per cent. in excess of the demand. As a specimen of these random statistics it was stated by the "London Diocesan Board" that "150,000 were running wild in London," but Mr. Flint, the secretary of the Commission of 1861, showed that Nonconformist schools, ragged-schools (training 300,000), and thousands of private schools, of which London is the hotbed, were omitted. I believe the calculations I have offered based upon the report of the Royal Commission of 1861, prove that the statements upon which we are invited to support the proposals now submitted to us are grossly exaggerated, and that education has rapidly extended, is now extending, and is in such condition at present as to render the scheme propounded utterly unnecessary. Not only in my opinion

is this scheme unnecessary, but it would be in the highest degree pernicious; and I have to complain that a society established for the purpose of spreading education, and one which all persons are invited to join—voluntaries amongst the rest—should be used to advocate, not only State, but a compulsory system. I say this scheme would be pernicious, and that even if it were right in principle some of the details of the bill proposed are highly objectionable, tyrannical, and absurd. I maintain that the duty of educating their children devolves upon parents, and that any system which removes that responsibility to the State, to the corporation, or to any other body, inflicts a fatal injury upon the best interests of education. I believe that to say what is termed a local, is not a State, system, is simply an evasion. I believe it is no more the duty of the State or the Corporation to educate the people than it is to feed them, and that to provide gratuitous education for all at the expense of all, is just as absurd and as much socialism as to provide food for all, thus—because some are in want, pauperising the whole. The children of paupers are at present educated at the public expense by the guardians. I object to this scheme because it would remove the sense of responsibility and spirit of pride and independence which are our boast and our safeguard as Englishmen. I maintain that that which the people can do for themselves ought not to be done for them. I know it is the fashion to sneer at the "religious difficulties": but I object to this scheme because it would teach every "ism" at the expense of individuals, and in violation of their conscientious convictions. I object to it because it proposes to add another to the already existing system which thus violates the first principles of religious liberty, and because it would still further injure private enterprise and voluntary effort, and by compelling persons to do even a right thing, increase the distaste and neglect of what ought to be regarded as the greatest privilege and most important duty, and would thus, instead of facilitating, hinder the spread of education. Preceding speakers have complained about not being allowed to "tax themselves." This is an amusing fallacy; they may tax themselves not only 6d. in pound, but 19s. 6d. if they please. It appears to me they are tired of taxing themselves, and they ask for power to tax other people. To this I object. I object to being taxed by the Privy Council scheme—taxed again by the one now proposed, in addition to educating my own children and assisting voluntarily and gladly those who are less able. "The quality of mercy is not strained," but if it were, compulsory education would not be less odious than it is. I believe education without religious training is unworthy of the name, and that already religion is made too much a thing of one day, instead of being the basis and texture of all. "Knowledge is the handmaid of religion," and ought not, in my opinion, to expel it from our schools. I object to compulsion because it is in antagonism to the whole genius of our people and repugnant to every right feeling. What you give free of charge will be despised, and what is forced upon the people will be hated. Even a quadruped resists coercion, but will yield to persuasion. I have witnessed the pauperising effects of gratuitous education by those to whom it is offered neglecting it, and asking for clothes and other things to enable them to come and receive it without charge. I regard the duty of Government in this matter to be the removal of all impediments. This has happily been done to a large extent in the repeal of the taxes on knowledge. It is admitted universally that the great hindrance now to the spread of education is the indifference of parents. Do not let us change indifference into dislike. The great problem is to teach the people the value of education. This is being done, and may be completed, but like all great works, physical or moral, it is a work of time and labour. It is in my opinion the greatest possible mistake (though the tendency of the present day) to make men sober or intelligent by force, and it is as lazy as mistaken. The attempt to make them religious by force has long ago been proved to be an egregious failure and calamity. I earnestly appeal to this meeting not to degrade the people of Manchester by forcing upon them a bill like the one proposed, and I second the amendment, though not the one I should have desired.

In a letter to the *Manchester Examiner* the Rev. Marmaduke Miller contends, contrary to the opinions of some of the supporters of the Manchester scheme, that the religious difficulty is the great stumbling-block in the way of the bill proposed by them. He says:—

Dr. M'Kerrow laid his finger upon the particular defect of the bill to which I wish to call the attention of its framers. As it now stands, it would absolutely commit the education of a vast majority of the rural population into the hands of the clergy of the Established Church. Under the present system there is much practical injustice committed, but if the proposed bill were to become law, the evil would be greatly intensified. In that case, in hundreds of parishes, Dissenters would have no option; they must send their children to the Church school to be taught the Church Catechism, and go to the Church Sunday-school. If parents neglect to do this, they may be brought before the magistrate. As Dr. M'Kerrow pointed out, there is no conscience clause in the bill. In reply to that statement, Dr. Watts referred to a clause which states that "The arrangements and payments of the Committee of Council on Education shall not be in any way interfered with by the provisions of this Act." But Dr. Watts knows very well that the clergy are moving heaven and earth to get the conscience clause repealed. Here and there we find a Liberal clergyman that accepts it. But the vast majority don't accept it, and they won't accept it. At the beginning of the present year, Archdeacon Denison spoke in Convocation for two hours against it, and, notwithstanding he was opposed by Dr. Stanley and other liberal men, yet he carried his resolution by a vote of three to one. And so recently a last August the Bishop of Oxford wrote the following letter to the Rev. H. P. Ellis:—"I have always opposed the infliction of a conscience clause. I see the greatest danger in its admission being used some years hence to prove that the schools whose trust-deed contains it, were never completely Church schools." Even in Wales, where the Church of England is in a minority of nearly one-tenth, the clergy are opposed to a conscience clause. When the Rev. E. B. Squire, vicar of Swansea, appeared before the committee of the House of Commons on

Education, he was asked:—"What are the feelings among the clergy generally in Wales, with respect to the conscience clause?" Reply:—"I should say that, as a whole, they are decidedly averse to it." Other clergymen gave similar evidence. Not many months ago, a clergyman addressed a letter to the parents of the children attending Northmoor-green School, near Bridgewater, containing the following precious paragraph, capitals, italics, and all:—

Parents of children at Northmoor SCHOOL, MUST attend Northmoor CHURCH. It is useless for TEACHERS to instil holy principles into the children, if PARENTS at home set them the example of DESACRATING the Sunday. Going to Dissenting Meetings is the worst kind of desecration. Your loving Pastor and Friend in Jesus Christ, JAMES HUNT.

Now, if I can read the signs of the times, "loving pastors" like the Rev. James Hunt are rapidly on the increase. And the practical working of this proposed bill would commit nearly the whole of the population of the rural districts in their hands. As the matter now stands, Dissenters can, if they choose, open a school of their own. In many cases this is done. But let this proposed bill become law, and these schools will not continue in existence long. If I state a case, perhaps its practical working in this direction will be more clearly seen. In the small village of Kirkby Thore, in Westmoreland, there is a school which, to my knowledge, was open for many years as a common school for the children of the whole parish. The teacher's stipend was raised partly from a small endowment and partly from the children's pence. Children of all denominations attended, and no religious tests of any sort were applied. For years Dissenters, and even members of the Liberation Society, sat on the committee, side by side with Churchmen. But two or three years the vicar (the Rev. Mr. Cookson) resolved to make it into a Church school. He was opposed by the Dissenters. A good deal of contention ensued, but he eventually succeeded. The Charity Commissioners were written to on the matter, but there was no redress without a suit at law. Whereupon two farmers, relatives of mine, built a school on their own land, and engaged a teacher, who has now somewhere about thirty scholars, his stipend being raised partly by subscriptions and partly by the children's pence. Now, suppose this proposed bill was to become law, and to be applied to this parish. One school is amply sufficient for their wants. The Churchmen being a majority in the parish, the school tax would, of course, be levied for the Church school. Now, is it to be supposed that the poor Dissenters would first pay a school tax for the education of their children, and that they would further pay for their children being taught at another school? Certainly not. They have enough to do to pay for one school. The consequence would be that the Dissenters' school would have to be closed. And thus the education of the whole of the children would be absolutely committed into the hands of a narrow-minded, bigoted priest; and the farmers who have built their own chapel and built their own school, must pay a tax in order that their children and the children of their labourers may have the privilege of being taught that "going to Dissenting meetings is the worse kind of desecration." Now, do the men of Manchester really dream that Englishmen in the middle of the nineteenth century are going to pay a tax like that? Whatever they may fancy, I know one, at any rate, who would flatly refuse to pay a single farthing for any such purpose. No, no. The evil is bad enough as it is, and we will take good care that it is not increased. We must not make a law the effect of which would be to shut up all private schools for the poor in rural districts; and then bring the parents before the magistrates for not entrusting the education of their children to such "loving pastors" as the Rev. James Hunt. I don't forget that Mr. Raper "reminded the meeting that the bill would be merely permissive in its application. Districts which did not require the enactment need not apply it." In reply, I have to say, that the law ought not to permit the majority to ride roughshod over the darest rights of the minority. My belief is that the rural districts would be among the first to apply the provisions of the bill. It would enable the country clergyman to meet his two greatest difficulties in relation to his school. His well-to-do parishioners would be compelled to support the school, which they now do only very niggardly and reluctantly. So far, so good. But it would further enable him to compel all the children of the parish to attend his school, which, in my judgment is neither politic nor just. And, therefore, I am confident that the proposed bill would prove a failure, unless the principle be clearly and distinctly stated that all the children of a parish shall have the fullest right to attend and enjoy all the advantages of the school, without being compelled to receive religious teaching.

Mr. Bruce, who was Education Minister in the late Government, made a speech at Oldham on Thursday, in which he stated at some length his views on a question which has a special interest for Manchester at the present moment—the question of the elementary education of the poorer classes. Possibly, he said, they would be all agreed as to the duty of the State to provide a system of education, either by local or by central action. He should be in favour of local action, and he had no objection to the principle of the compulsory powers sought by the Manchester conference. He confessed, however, "that he should like, before he had recourse to an extreme measure of that sort, to make a trial of some intermediate measure."

The gossip of the American papers states that Mrs. Harriet Beecher Stowe will shortly gather into a volume her "Chimney Corner Papers," and is at present engaged on a novel for the *Atlantic Monthly*; that Mr. John Russell Lowell is writing a series of articles in prose and verse (not a novel, as originally alleged), for the same magazine, to be published in the course of next year; that Mr. Oliver Wendell Holmes's novel for that periodical will be called "The Guardian Angel," and will be descriptive of New England life at the present day; and that the new volume of poems of Mr. J. G. Whittier will probably be issued in the spring.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Dec. 15, 980, of which 288 were new cases.

THE LATE BOARD OF ADMIRALTY AND THE JAMAICA FLOGGERS AND EXECUTIONERS.

(From the *Morning Star*.)

We had hoped that the crimes and blunders connected with the Jamaica riots were confined to the officials, civil, military, and naval, on the spot. The Parliamentary paper moved for by Mr. Gilpin dissipates this expectation in a very rude way. We now find that the late Board of Admiralty not only promoted Lieutenant Brand, but positively thanked Lieutenants Brand, Oxley, and the rest of the floggers and executioners, for their gallant services. The present Board of Admiralty and Sir John Pakington are entirely free of the responsibility of this preposterous act, which must have been suggested by some enemy who sought to bring the Administration of Earl Russell and Mr. Gladstone into contempt. There can be no excuse that the act was done before information was received of the character of the deeds of which these officers were guilty. The maudlin thanks which so degrade an honourable service, and so insult the country, were conveyed after the report of the Royal Commission had been received, and when "my Lords" might have read for themselves the horrible details of scenes which will live for ever in history as a specimen of the outbreak of fiendish passions. The Duke of Somerset, Lord Northbrook (Mr. Baring), and Mr. Lefevre were the representatives of the Admiralty in the two Houses, and they must share the blame of this most unwise and reprehensible proceeding, so gratuitously offensive to the nation. As we read the thanks and encomiums descending to the very seamen who relieved each other in the duty of flogging, we trembled lest we should next come to the formal thanks of her Majesty to the drunken ruffian of a sailor who slapped an old gentleman of ninety years of age in the face, or to the officers under whose care General Lamotte's property was placed when his trunks were robbed. "Come here, you thief," said Ramsay, the Provost-Marshal of Morant Bay, to a respectable negro whom he had apprehended; "you stole those studs you have got there," and pouncing upon the trembling prisoner he tore the gold studs from his shirt-front, and put them in his pocket. Ramsay, the Provost-Marshal of Port Antonio, his brother, seems to have been equally dexterous. "Having recognised certain of my own effects in the possession of Ramsay, which were locked in my trunks, I had no doubt of the peculiar honesty of the gentleman who acted as Provost-Marshal of Port Antonio." Let us at least be thankful that the Board of Admiralty of a liberal Government has not by name thanked the conquerors who "annexed" a shipwrecked gentleman's linen or the drunken ruffian who smote him on the cheek.

Let us turn to the deeds of gallantry for which the officers named by the Admiralty are thanked. Captain De Horsey is thanked for the rapid movements of the *Wolverine*. Why, if my Lords had only read Mr. Eyre's despatches, which have been before Parliament for nearly a year, they would have seen that although troops were ready to start for Morant Bay, which is only three or four hours' distance from Port Royal, by ten o'clock in the morning of the day on which the riot occurred, they were not taken from Port Royal and landed at Morant Bay until next morning, after all the mischief had been done. The "rapidity" of the movement consisted in taking twenty-four hours to do what should have been done in four. The same officer is thanked for his "excellent arrangements." He sent his men on shore under young officers, and he stated to the commissioners that he knew nothing of what they were doing, and did not know that General Nelson had used them as hangmen. Lieutenant Oxley comes in for a share of these excessive laudations. The energy and ability shown by him in overcoming obstacles in his arduous marches through a difficult country are spoken of in much the same style as the *Gazette* recorded the noble services of Captain Peel during the Indian mutiny. Oxley, we fear, will be disappointed if steps are not immediately taken to place a statue of him in Greenwich Hospital. This young gentleman marched to Easington, a distance of about twenty miles from Morant Bay, in charge of a party. He met with no difficulties and no enemy. On another occasion he marched to Stoney Gut, having promised a bribe (with the gallows in the background) to Paul Bogle's daughter if she would take him there to betray her father. Such are the arduous marches of Lieut. Oxley. On his way, however, he performed some brilliant feats, which must not be overlooked. At White Horses, a village some two or three miles from Morant Bay, a young boy of fifteen was bathing. The blind and brutal zeal of this party transformed the poor lad into a rebel. He was shot at, and Lieutenant O'Connor, one of those thanked by name, states in his evidence, that he, among others, fired. The lad was caught and brutally treated by one or other of Oxley's party. He crawled home, a hideous spectacle of blood, to his mother's house, and died that evening. Another man was murdered in the midst of the village. He was coming forward to meet the seamen, and then stopped as if hesitating, when he was shot through the brain, the ball entering his forehead. He was perfectly unarmed—a peaceable, inoffensive citizen. The people were warned—by Ramsay, it is believed—not to bury the body, and it lay on the Queen's highway till secretly buried by the father at night. They shot "a stranger" at Morris's Cane-piece. Lieutenant Oxley took upon him to try a young man at Easington, and ordered him to be shot, and he was shot there and then. The same officer flogged several of her Majesty's subjects at the same time

without trial. At Stoney Gut his party burnt the chapel and the cottages. They shot another very young boy, and left him unburied. When the mother found the body the crows had begun to make a meal off him. This party it was, too, who kept a woman whom Ramsay had flogged chained like a beast to the outside of the chapel where they kept guard. Most noble services, which have, by the hands of the Duke of Somerset and his fellow Lords of the Admiralty, received the thanks of a Christian Queen!

If thanks were awarded to Oxley, they could scarcely be refused to Brand. But in justice to the latter, when Oxley's arduous march along the Queen's highway, and his zealous efforts in depriving boys and strangers of their lives, are chronicled, the admirable manner in which Lieutenant Brand went on shore in his boat and hung the first "rebel," Fleming, ought to have been mentioned. Having bungled the hanging, with heroic daring Brand drew his revolver and shot the struggling wretch twice in the breast. If the victim did not die even then, that was his obstinacy, and no fault of the gallant officer, who did his best to eclipse the fame of Calcraft. We can imagine his sensations of pride when he had the opportunity of declaring to the commissioners that the hanging of Fleming had given him great pleasure. He denies, it is true, that he ever stated it would give him equal pleasure to have the hanging of George William Gordon, and that, too, before he had the honour of sitting as his judge, but the character of the service, we would have thought, required that such a charge should be investigated before the blushing champion was covered with his nation's thanks. The Admiralty enter upon their records and communicate to the world that Lieutenant Brand appeared to have been actuated "by an earnest desire to satisfy himself of the truth or the falsehood of the charges brought against the prisoners." We open his examination before the commissioners at haphazard, and find that in the trial of Samuel Clarke, for having stated that the Queen's proclamation was a "d— red lie," or words to that effect, Mr. Brand was asked whether he knew to what proclamation the charge referred. He answered to "a proclamation of Mr. Cardwell." The question was then put to him, "Do you mean a letter from Mr. Cardwell to the late Governor Eyre?" And this gentleman, who has been thanked for his earnest desire to satisfy himself of the truth or falsehood of the charges, answered, "I do not know what it was, but at the bottom of the proclamation there was E. Cardwell. I never went to the trouble of reading it." Samuel Clarke was hanged for speaking treason against E. Cardwell, and the Duke of Somerset, E. Cardwell's colleague, thanked the man who did it. It reads like a horrible travesty. We pointed out a few days ago how Lieutenant Brand, in one case at least, supplemented the evidence by stating his own opinion that a man of whom he knew nothing was a confirmed rebel, but had kept in the background. This model president saw men tried before him who had previously been lacerated by the lash, but he would not interfere. He, along with two other officers, went down to the prison on the proclamation of amnesty, and flogged upwards of a hundred prisoners without trial. To one gentleman of position and property they gave a hundred lashes, and compelled him to kneel before them and exclaim, "God bless Queen Victoria, and d— all black men!" The culprits deny these things, but they have been sworn to, and the Admiralty cannot pretend to ignore them. Besides, the Duke of Somerset, Mr. Baring and Mr. Shaw Lefevre (and we are sorry to couple an honoured name with such a transaction) have been exceedingly partial in their thanks. Where is Lieutenant Errington, who arranged the barrels for the executions? Where is Midshipman Kingscote, who gave the baker a dozen lashes for making sour bread? And where, above all, is Albert Penny, A.B., who hung George Marshall at the bidding of Provost-Marshal Ramsay, and judiciously placed a big stone between his shoulders as the drop was short. Is he not to have the Victoria Cross?

Court, Official, and Personal News.

Friday being the fifth anniversary of the death of the Prince Consort, the Queen, accompanied by the Duke of Edinburgh, the Prince and Princess Christian, Princess Louise, Princess Beatrice, Prince Arthur, Prince Leopold, and Prince Henry of Prussia, attended by the ladies and gentlemen of the Royal suite, proceeded from the Castle through the private grounds to the Prince Consort Mausoleum at Frogmore, where they were met by the Dean of Windsor at eleven o'clock in the forenoon. The Royal party entered the interior and placed wreaths round the tomb of the late Prince, after which a service was performed by the Dean, which occupied half-an-hour, when her Majesty and Royal family returned to the Castle. This magnificent monument, which, it is expected, will not be completed before the next anniversary, is said to have already cost 150,000/.

The Queen left Windsor Castle on Saturday for Osborne.

The Queen, having visited the Windsor Infirmary, has sent a letter to the secretary to say how pleased she was with all she saw there. Her Majesty has since sent six brace of pheasants for the patients.

The Prince and Princess of Wales remained in strict retirement on Friday, that being the anniversary of the death of the Prince Consort. The Prince, who has been indisposed, is improving in health.

It is said that the Crown Princess of Prussia (our Princess Royal) refuses to dwell at Hanover in the palace of the ejected King and Queen.

The Prince and Princess Christian arrived at Windsor Castle on Thursday evening from visiting the Earl of Derby at Knowsley Hall. Their Royal Highnesses were accompanied from town by Prince Arthur.

Prince Henry, second son of the Crown Prince and Princess of Prussia, and grandson of the Queen, has arrived on a visit to her Majesty, and will remain in England with the Queen for the winter.

The Royal Commissioners appointed to inquire into the various forms of oath now in use in the United Kingdom, with a view to submit a form of oath to suit the conscientious views of all parties, have adjourned till February next, when it is understood their report will be presented to Parliament.

The *Army and Navy Gazette* believes that very little progress has yet been made with the navy estimates for the now fast approaching session of Parliament.

The personality of the late Mr. W. H. Göschen, father of the Right Hon. G. J. Göschen, M.P. for London, has been sworn under 500,000/.

The Eyre Defence Fund now amounts to between 5,000/ and 6,000/.

Lord Westbury, Mr. Gladstone, and several eminent members of the Bar, are said to be opposed to the proposed increase in the number of judges.

The assumption that the Government intend to incorporate the telegraph with the Post-office system is again denied. It is estimated that the purchase money of the capital and rights of the existing companies, exclusive of the Atlantic line, would amount to about 5,000,000/.

Admiral Tegetthoff, the conqueror in the fight off Lissa between the Austrians and Italians, is now in London.

Mr. Justice Lush, in his official capacity (says the *Leeds Mercury*), attended the parish church on Sunday morning, and in the evening he, with Lady Lush, attended Blenheim Chapel, Woodhouse-lane.

The French Chambers will meet in February. The Emperor's speech is expected to be highly pacific, industrial, and commercial in tone, out of compliment to the Great Exhibition of 1867.

The Chancellor of the Exchequer and Mrs. Disraeli have left Grosvenor-gate for Hughenden Manor.

Postscript.

Wednesday, Dec. 19, 1866.

LATEST FOREIGN NEWS.

A Berlin telegram states that on the adoption of the amended budget by the Chamber of Deputies, Count Bismarck declared that although it amounted to a virtual rejection of the demands of the Government, the latter would nevertheless endeavour not to exceed the limits prescribed by the budget in its present form, in order to prove that it respected the rights of the House over the budget.

Count Bismarck, who has resumed his practice of devoting the whole day to his official duties, has been ordered by his physicians to take greater care of his health, and especially to restrict the number of personal interviews given by him as much as possible.

It is reported that the Empress Eugénie intends to leave for Rome on the 26th inst.

The polling at Guildford took place yesterday. The Liberal party had good hopes of the return of Mr. Pocock, and at ten o'clock he was well ahead. By twelve, however, Mr. Garth headed the poll by a considerable majority, and maintaining his lead to the end. At the close of the poll the numbers were: —Garth, 840; Pocock, 301.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were only moderate, and in but middling condition. The trade ruled firm, at the late advance in prices. We were tolerably well supplied with foreign wheat, in which a fair average business was concluded, and Monday's improvement was well supported. Floating cargoes of wheat changed hands at full quotations, but barley and other descriptions of produce afloat were a slow sale, and were the turn cheaper. The barley trade ruled quiet, on former terms. Very little disposition was shown to operate in malt.

Mr. John Morley has succeeded Mr. G. H. Lewes as editor of the *Fortnightly Review*.

It has been decided to raise a sum of 10,000/ for the endowment of a chair of engineering at Owens College, Manchester. Towards this fund 6,000/ was promised at a meeting held on Tuesday.

The *Athenaeum* understands that the Committee of the Palestine Exploration Fund, in arranging their explorations for 1867, have resolved to attack their chief treasury—Jerusalem.

A very old paper is apparently about to disappear, the *Evening Mail*, a tri-weekly edition of the *Times*, established in 1790. The proprietors of this paper, Mr. G. Platt and Mr. W. Platt, are not identical with those of the *Times*, and Mr. Walter, in 1861, gave them notice, under the special powers reserved to him by his father's will, that they could not use the *Times*' matter or type any longer. They pleaded the unbroken custom of seventy-seven years, but the Vice-Chancellor decided that such custom to be valid must be based upon some contract, and as there was no such contract, the partnership existing between the *Times* and the *Evening Mail* must be dissolved and the paper sold.

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TO CORRESPONDENTS.

"Fair Play" will surely see the impropriety of our meddling with the subject to which his letter relates.

"A Sunday-school Superintendent."—The letter on which he comments did not appear in our columns.

"Ignoramus" denies the construction put upon the paragraph of news inserted in our last number relative to the new Baptist chapel in Hull, and contends that the almost-essential architectural features of any Gothic building, such as were described, are not inappropriate to the simplest form of Nonconformist worship, and that only ignorance and fanaticism can regard them as necessary the adjuncts of symbolic or sacerdotal services. The paragraph, which we copied from another paper, was certainly unhappily worded and calculated to create a wrong impression.

MR. THOMAS COOPER.—The following sums have been received by Mr. A. Miall for Mr. Cooper in addition to that acknowledged last week:—J. B. May, West Cowes, 20s.; X. C., 6d.; A. Friend, Stroud, 5s.; Rev. Stuart Williamson, 21s.; Mr. Stent, Warminster, 20s.

The Nonconformist.

WEDNESDAY, DECEMBER 19, 1866.

SUMMARY.

COLLIERY explosions, surpassing in their fatal results any before known, cast a shadow over the Christmas season. Last week, while our paper was being passed through the press, some 330 miners were being stricken down by an explosion of fire-damp in the Oaks Colliery, near Barnsley, the greater portion of whom are still entombed. Some were rescued, though very few survive the horrors of that subterranean tragedy. Next day more than a score of heroic men, employers as well as workmen, descended the fatal shaft on their merciful errand, but only, with one extraordinary exception, to share the fate of those they had intended to save. While this second act of the Oaks tragedy was being enacted near Barnsley, a blacksmith, who had gone down the colliery of Talk-o'-the-Hill, in North Staffordshire, to shoe the horses, strolled into the workings, removed the top of the safety lamp, and the concentrated gas exploded with the shock of an earthquake. Out of 200 men engaged in their ordinary labour in the colliery no less than eighty-four, including the blacksmith, lost their lives by this culpable act. The harrowing details of these terrible catastrophes by which the lives of nearly 450 miners and *employés* have been sacrificed, have excited universal sorrow and sympathy, an eager liberality to relieve the distress of their bereaved families, and a strong demand for the adoption of such preventive measures as may avert such calamities in the future. But in both these cases the explosions were the result of ignorance or carelessness, and the most rigid regulations appear to fail in securing our coal-workers against the fatal consequences that may ensue from the acts of a single man.

The Imperial scheme for the re-organisation of the French army has been officially published, and has excited widespread alarm and dissatisfaction among the subjects of Napoleon III. In brief, it proposes to include almost the whole of the able-bodied population of France in military service. By the new scheme the Emperor will have, either as a standing army or a reserve, no less than a million and a quarter of

men trained to arms, in order that the position of France, as a great Power, may be maintained. The French people, however proud of their military position, do not see the necessity for this costly and burdensome scheme for augmenting the armaments of the Empire, and are disposed to think that their Sovereign has either given way to unworthy panic, or is contemplating some great war. Though the expression of public opinion is for the most part suppressed, the Imperial plan is said to have been received with such general disapprobation, that some of the warmest friends of Napoleon III. recommend its withdrawal.

A very interesting assembly, under the auspices of Count Bismarck, is sitting at Berlin, consisting of the representatives of the twenty-three States which are to be included in the new German Confederation. The object of their deliberations is the new constitution to be submitted to the German Parliament soon to be assembled—a constitution which is to unite Prussians and Saxons, Hessians and Hanoverians, Holsteiners and Poles, under one common rule for at least defensive and commercial purposes. In completing this task the great Prussian Minister will need all his address and firmness of purpose. It will not be easy to bring into agreement these representatives of more than a score of minor States; still less to keep within reasonable bounds the great assembly which will soon be convened by universal suffrage to ratify their decisions. But German unity, like Italian unity, is a faith pervading the entire population, and the urgency of union in the common Fatherland will not be diminished by the magnitude of the military scheme which Napoleon III. proposes to carry out on the other side of the Rhine frontier.

The French troops have all been withdrawn from Rome. But that city remains in a state of profound tranquillity, the Pope and his Cardinals are at ease, and Signor Tonello is prosecuting his negotiations at the Vatican with good hope of a successful issue. So little is a rising of the Roman people anticipated, that the Empress Eugenie is to start within a week to the Eternal City to fulfil her pious vows, and obtain in person the benediction of the Head of the Catholic Church. Like other mortals, the Pope, when driven to extremity, seems ready to make the best of his position, and is apparently on the high road to a reconciliation with his excommunicated son, King Victor Emmanuel.

THE MANCHESTER EDUCATIONAL SCHEME.

EVER since the late war between the two great German Powers there has been a marked increase of activity on the part of those who desire to substitute for the existing system of elementary education presided over by the Committee of Council one less partial in its operation, less ecclesiastical in its principle of management, less dependent upon benevolence, and more compulsory in its legal provisions. There are a great many persons who strongly object to the National Alliance for the suppression of traffic in alcoholic drinks, who are quite willing to give effect to the principle of that Association in the matter of education. Whether they are really making much way in public opinion, is a question which, perhaps, neither they nor we can determine upon satisfactory *data*—but it is quite clear that something has revived their hopes, that they have discovered sufficient reason for fresh efforts, and that, if they are not much stronger than they were, they are, at any rate more confident. We have no right to complain of this, nor do we complain; so long as the fight is fairly maintained on both sides, we trust we are not too opinionated to accept the issue, whatever it may eventually turn out to be.

The meeting recently held at Manchester, the drift of several speeches lately delivered by Liberal members of Parliament, and the tone which discussion on this subject is assuming in the newspaper press, indicate pretty clearly that the question of national education will be among the foremost to engage the serious notice of a reformed Parliament. We deem it expedient, therefore, to restate as distinctly as we can our own position in regard to the matter, in anticipation of the coming struggle. We do so the rather, because we are as anxious as any of those from whose conclusions we differ that the coming conflict should not be waged upon feigned issues, that the public should fairly understand what they are asked to decide, and that the evidence and arguments on both sides should be strictly *ad rem*.

First, we see no reason to alter our opinion that, in the long run, the application of law in

furtherance of education will not prove to have been a wise and far-sighted policy. We are not about to re-argue this point. We have gone over the ground, with one view or another, so repeatedly, and have chanced to meet with so little opposition on that ground, that we may hold ourselves excused from reiterating general considerations which, however weighty to our own mind, appear to have no weight with the great majority of our countrymen. At the same time, we feel it necessary to explain that when we are referred to as intent upon pushing "the voluntary system" to extremes, we are credited with views, on account of the technical and conventional meaning of the phrase employed, which we do not hold. If by "the voluntary system" in education, be meant the supplementing by the optional contributions of the richer classes the lack of expenditure by the poorer classes for the school instruction of their children, we think it ought to be resorted to with great caution and discrimination, and that denominational societies may do almost as much to break down individual sense of obligation, as legislative interference. Half the money-power, the clerical influence, the personal canvassing, the elaborate organisation, which have been brought to bear upon remedying in children the evil consequences of parental neglect, would, if they had been directed to quickening and exercising in the minds of parents a sense of their responsibility, and of the duty of self-sacrifice, have laid a firm foundation for the future as well as met, to some extent, the wants of the present, and might by this time have permeated the great class of workpeople in this country with the feeling that to sell their children's future chance of progress for two or three pints of beer a week would be little less disgraceful than to deprive them of bread. To do for another what another is bound by God's law to do for himself, but will not, is not, in our opinion, and cannot be, a sound principle of public policy. It is upon the basis of this principle that we have rested our objections to the educational schemes put forth from time to time in Parliament. It is upon this basis that we still object.

But then, secondly, the question now at issue is not between law and duty—the country has already decided that against those of us who hold to the principle enunciated above. It has taken quite another shape. Law, as hitherto applied to educational objects, has failed in securing them, it is alleged, and it has failed chiefly because it has tried to act in harmony with "the Voluntary system." In other words, the first experiment has been unsuccessful, and it is desired to try another. Be it so—we upon whom the existing system has been imposed by a fair majority cannot be supposed to be greatly concerned for its continuance. Nevertheless, we crave fair play, not for ourselves, but for the public. We cannot say that the Manchester meeting or the Manchester Bill have put the matter with which they have dealt into a perfectly intelligible shape.

What is it that these Liberal educationists are driving at? We willingly credit them with the most straightforward intentions, but we cannot help seeing that the real practical issue of their proposals is very much wider than they give the public to understand. There are three great changes to which their measure logically points—the substitution of secular for denominational schools—of schools supported by rates for those maintained by fees, and in which instruction shall be free—and of compulsory for optional attendance. Upon each of these points we shall offer a few remarks.

Personally, we have no objection to the elimination from day-schools of what is called religious instruction. We do not undervalue it, but we do not think the school the most fitting place, nor the schoolmaster the most fitting person, for religious teaching. Under any legal system, moreover we deem it for the most part worthless, and, in many respects, highly pernicious. We are fully convinced that except under exceptionally wise and delicate management, it has a strong tendency to destroy reverential feeling, and that the little information it imparts, is imparted by a process which is almost sure to deaden the sensibility of conscience. We believe further, that so long as we have a State Church, the denominational system, where it can avail itself of public grants for educational purposes, will always put undue power in the hands of the established clergy. But of this we are very sure, that exclusive secular teaching will very speedily extinguish the greater part of that educational zeal which now looks after the wants of the poor.

Hence we can see very clearly the logical connection between secular schools, and their support by rates. Voluntary contributions will not be forthcoming for their maintenance. The

clergy ousted from their supremacy in the management of them will lose the greater part of their interest in them, and the ratepayers will be unable to discover a sufficient reason for adding a subscription to a public tax. Wherever, therefore, the rate is adopted, the denominational schools will soon cease to exist. They must speedily be driven to rely exclusively upon the rates, for, in the divided state of religious feeling, rating and denominationalism cannot run together. On the whole, if we must have one or the other, we prefer the rate to the grant—with this rather large exception, however, in favour of grants, that as now administered, they elicit a large amount of educational enthusiasm which a tax would effectually extinguish.

There is one other point to which we must avert—namely, the discontinuance of schoolfees in all rate-supporting schools. Gratuitous education has not generally commended itself by its fruits, in this country at least. One can easily imagine that where, as in the United States, the children of all classes attend the public schools, all classes should willingly contribute their quota to the school rate. But in England the case will be otherwise. The man who is earning his two or three guineas a week as a skilled artisan will have his children educated at the expense, in part at least, of men occupying higher social positions, who perhaps can as ill afford the rate as himself, but who are precluded by class feeling from availing themselves of national elementary schools for their own children. Call it aristocratic fastidiousness, pride, or what you will, is it fair to throw upon these men the burden of providing gratuitous instruction for the children of another class quite as able to pay for it, perhaps, as those a grade or two in the social scale above them? Can it be said that this is necessary?

We have not yet touched upon the third feature of these proposals—the substitution of compulsory for optional attendance at school. But our space is exhausted—and we therefore reserve our observations on this head for another article.

ITALY CONSTITUTED.

THE opening of the Italian Parliament marks the completion of one of the greatest events of the present generation. It is true that Rome is not included within the boundaries of the Kingdom, but the Pope is an Italian prince as well as a Pontiff, and the lapse of his earthly title is only a question of time, not of serious contention. With that exception, Italy is free from the Alps to the Adriatic—that Italy which has for generations been the patrimony of the stranger because divided against herself, and was only ten years ago held tightly in the firm grip of the Kaiser, partly by Austrian troops, and still more effectually by Italian satraps. The rapid growth of Italian unity, with which we are now so familiar, is a marvel, almost a romance, in the history of nations. Its foundation was laid in the self-sacrificing struggles of stern patriots and conspirators, by the teaching of Gisberti, the quenchless enthusiasm of Mazzini, and the heroism of Garibaldi. Piedmont, with its sturdy and energetic population, was the nucleus of the new nation, and the genius of Cavour, the prestige of Garibaldi, the honesty and popularity of Victor Emmanuel, and the substantial sympathy of Napoleon, combined to favour the national movement. Quite as improbable as the overthrow of the minor sovereigns in 1859 was the expulsion of Austria from the Quadrilateral in 1866. But events, spite of military and naval disasters, again marvellously conspired to favour the Italian people; and on Saturday last their King had the proud satisfaction of formally announcing to the national Parliament that the country over which he claims to rule is henceforth free from all foreign domination.

Victor Emmanuel's speech on entering upon this new epoch of Italian history was well worthy of the dignity and grandeur of the occasion. Higher praise could scarcely be given to it. It was the language of the faithful Sovereign identified heart and soul with his subjects. "The nation," as he pithily and truthfully phrased it, "had faith in me, and I in it." It was a time for national rejoicing, but not for exultation. And the royal address hits the golden mean. It contains not a word at which Austria can take offence; disdains to conceal the assistance derived from "the sympathy of civilised governments and peoples," and from "efficacious alliances"; puts in a just claim that the emancipation of Italy, besides fulfilling national aspirations "gives a fresh impulse to the work of civilisation, and renders more stable the political equilibrium of Europe"; and above all indulges in no ill-timed complacency,

or vain illusions. Throughout the speech there breathes the manly, independent, and self-helpful spirit of Ricasoli—a statesman of antique virtues and energetic qualities more suited perhaps to the present epoch of his country's history even than Cavour himself.

The delicate question of Italy's relations to the Papal Power is treated with great tact, and in a hopeful strain. At the very time that this speech was being delivered, the last of the French troops were retiring from Italy, and Victor Emmanuel's special envoy was commencing his negotiations with the Pope. The King engages anew to respect the Pontifical frontier, and expresses confidence that various favourable circumstances will enable his Government "to distinguish and conciliate the Catholic interests and national interests which are interwoven and contending with each other at Rome." No indication is, of course, given of the terms Signor Tonello is instructed to offer to Pius IX. But the wish expressed that "the Sovereign Pontiff may remain independent at Rome," gives colour to the report that that city—a local secular municipality being established for administrative purposes—will be regarded henceforth as the exclusive patrimony of the Court of Rome, which for certain equivalents is asked to surrender its remaining outlying territory to Italy. Though such rumours may be premature, it seems that the special envoy of the King of Italy has been well received at the Vatican, and that the Government at Florence, which has already recalled the banished bishops, even Cardinal Sforza, of Naples, is prepared to make further and greater concession with a view to keep Pius IX. permanently in Rome. Victor Emmanuel's confidence in the success of his efforts to "remove the causes of the old differences between Church and State" is justified by the circumstances in which the Papacy is placed. No other European Power but France can help the Pope, and the interests of Napoleon III. are adverse to a renewal of the late Protectorate, and in favour of drawing closer the French alliance with Italy. It may therefore, be assumed that as the least unpleasant of the alternatives before him, his Holiness will continue to reside at Rome on the most favourable conditions he can extort from Signor Tonello.

The Italians have purchased their emancipation from foreign domination by costly sacrifices. The finances of the kingdom are in a state of confusion, and even the heavy taxes borne by the population have failed to materially reduce the great deficit caused by military armaments. Italy is, as the King admits, now secure, and can unmolested devote herself "with intelligence, ardour, and indomitable constancy to the development of the economic resources of the Peninsula." Her sovereign and rulers do not conceal the greatness of the task that now lies before them. Italy has now to depend solely on herself. "Her responsibility," says the Royal Speech, "is equal to the power she has acquired and the full liberty she enjoys in the use of her strength. The great things which we have done in a short space increase our obligation not to fail in our task, which is to know how to govern ourselves with the vigour required by the social condition of the kingdom, and the liberality demanded by our institutions. Liberty in our political institutions, authority in the Government, activity in the citizens, and the empire of law upon all and over all, will carry Italy to the height of her destiny, and fulfil what the world expects from her." It is hoped that these admirable sentiments will produce a due effect upon the Parliament now assembled, and upon the people they represent. The energy put forth in the struggle for independence ought to suffice to renovate the social condition of Italy, and develop her great resources. We have yet to see whether the Italians have sufficient stamina to overcome the difficulties of their position—to exchange peaceful industrial pursuits for idle excitement, to overcome those indolent tendencies which pervade the upper and middle-classes, and to counteract the baneful influence upon the whole fabric of society of a retrograde priesthood. The conditions are favourable to their self-development. Their liberty is guaranteed, and faithful counsellors are at the helm to warn and direct. We have confidence that in the end, though perhaps by slow degrees, the Italians will "know how to govern themselves with the vigour required by the social conditions of the kingdom, and the liberality demanded by their institutions."

THE PRESIDENT AND CONGRESS.

THE text of President Johnson's Message to Congress substantially agrees with the telegraphic summary given a fortnight ago, and confirms the bad impression which was then

created. It is, as the *Journal des Débats* justly remarks, "the production not of a statesman penetrated with the grave responsibilities which his high office should impose upon him, but of a vulgar aspirant who thinks more of his own position than of the interests of his country"—and, it may be added, of a man who would sacrifice peace and conciliation rather than obey the popular will against his own egotistical ideas. On the three great questions of external interest—Mexico, the Alabama claims, and Fenianism, the *ipsissima verba* of Mr. Johnson do not alter previous conclusions. On the first, his observations indicate some soreness in regard to French policy, which subsequent events seem to have removed. England can hardly complain of what is said as to the non-settlement of the Alabama claims, and will join with Mr. Johnson in the hope that this cause of coolness between the two countries will speedily be removed. If our Government have, as is said, taken some forward step in the matter, they will certainly be supported by public opinion. Considering his position, the President has done as much to check Fenian aggressions on Canada as could be expected. His arguments on the subject may not be tenable, but his declaration that, while the present neutrality laws are on the Statute-book, armed forages upon neighbouring friendly States cannot be permitted, and that the laws, until changed by Congress, will be rigidly enforced, is satisfactory. Probably we have heard the last of Fenian raids into Canada, and undoubtedly that conspiracy against the British empire in the bosom of the United States will become impotent should any reasonable settlement of the Alabama difficulty be effected.

Contrary to the expectation of his own friends, Mr. Johnson has yielded nothing on the question of reconstructing the Union. With consummate coolness he states that his "convictions heretofore expressed have undergone no change, but, on the contrary, their correctness has been confirmed by conviction and time." And he declares—utterly ignoring the events that have altered the whole aspect of the question—"that he knows no measure more imperatively demanded by every consideration of national interest, sound policy, and equal justice, than the admission of loyal members from the now unrepresented States." The reasons why the President takes this ground in defiance of public opinion are as little susceptible as ever of rational interpretation. His apologists, indeed, assert, that by the course he has taken he substantially commits the whole subject of the restoration of the Southern States to Congress, for that body to act upon it as they please. Such an amiable construction of his motives is hardly consistent with his remarks that he does not see that the question will be changed by the efflux of time, and that "ten years hence, if those States remain as they are, the right of representation will be no stronger—the right of exclusion will be no weaker." This is rather the language of the obstinate partisan, who, bereft of the power of carrying out his own policy, does his utmost to prevent any other settlement—of the reckless politician, who after reiterating the formula that treason must be punished, and suddenly abandoning his views, endeavours to thwart all equitable plans of reconciliation, and to stir up to the dregs the bitterness of Southern enmity.

Such indeed is the construction which has been put upon Mr. Johnson's Message by Congress itself. That legislative body, armed by the public with increased power, and backed up by an overwhelming majority of the Northern people, has taken no heed of the President's opinions. While he is inciting the South to refuse to come back except on terms incompatible with their position as a defeated minority, Congress is proceeding with vigour to deprive him of all means of helping his clients, and obstructing the national will. It has already passed a Bill depriving the President of the power of pardoning before conviction which was conferred in 1863, and has under consideration a measure which will restrict his right of making or unmaking official appointments to subserve party objects. Another Bill proposes that the next Congress shall meet in March instead of December next—thus averting the perils of a long cessation of legislative action and supervision; and a fourth aims at the formation in the Southern States of territorial Governments and the extension of the suffrage to all persons, without regard to colour, who remained loyal during the rebellion. Both Houses have also passed a Bill for enfranchising the negroes of the district of Columbia. The President's veto will be powerless to thwart this retributive legislation. These several measures can be carried over his head by a legal and ample majority. The President may remain in office,

and may escape impeachment, but his opportunities of doing mischief will be greatly restricted.

There is no doubt whatever that in the extreme course which they are taking against Mr. Johnson, Congress will be supported by Northern opinion. It is fully recognised that, but for his mischievous policy, the South would long since have yielded what they lost in the field of conflict. He has encouraged them to assume that attitude of passive resistance which aroused the spirit of the nation at the late elections. Having gained the victory after a prolonged struggle, the North has no disposition to surrender its fruits at the demand of any President, or to permit the late Confederate States to be reconstructed on the old basis, or to come back without guarantees.

Encouraged by Mr. Johnson's stand on their behalf, the Southern Legislatures have generally rejected the Constitutional Amendment, but have offered nothing in its place beyond the assertion of their equal rights. But the new conflict which has arisen between North and South has brought about a state of things which has greatly exasperated even the most moderate men in the Northern States. At the close of the war a number of persons, with capital, went South to buy up land and engage in commercial pursuits. They have nearly all been obliged to return to the North in consequence of the ill-treatment they received, and the absence of legal protection; and this hopeful project of impregnating the Confederate States with the enterprise of Northern men has almost fallen to the ground. The tide, indeed, is turning in the opposite direction. While the lawlessness of Southern society has driven away capital and industry, "thousands," we are told, "are leaving North and South Carolina and Virginia every week to seek homes in Illinois and Minnesota and other Western States. There they get rid of the negro, of the Constitutional Amendment, of all disabilities whatever, and find themselves members of the rising and happy communities, with a thousand avenues open to comfort and independence."

Under such circumstances, and smarting under the commercial embarrassments which have followed the uncertainties of politics, it is less than ever likely that the North will be induced to endorse the claims of its late foe, though sustained by the present occupant of the Presidential chair. A sagacious observer thus indicates the probable issue of the contest:—"Since the South refuses to 'reconstruct' itself on the Congressional basis, I think," writes the correspondent of the *Daily News*, "an effort will be made this winter to provide either for its immediate return to the Union under rules fixed by Congress, or for its indefinite staying out of the Union, under a government provided by Congress. What it wants, is not representation, but order and quiet. The very best government it could have at this moment would be a government which would provide a good police, and enable every man, woman, and child in it, of whatever race or colour, to eat and sleep, and labour, in quiet and security. Until the South gets used to law, and learns to tolerate dissent, it will make little difference to it what footing it holds in Congress."

THE GOVERNMENT AND REFORM.

We (*Bristol Mercury*) learn upon authority which we deem most reliable, that, despite the contradictions by the Tory press, a difference did exist between Lord Derby and Mr. Disraeli on the subject of the Reform Bill. It has, however, been ended by the Earl, upon the pressure of some of his colleagues, giving way to the leader of the House of Commons. It is now understood that Mr. Disraeli will introduce his Reform Bill as an early measure, and will outbid the Whigs. The principles are to be household suffrage for the boroughs and 20/- franchise for the counties, but there are to be no double votes, the electors of the towns to be excluded from having any votes in the counties. This, says our correspondent, though plausible, is, after all, a Tory move. The Derby-Disraeli party will take their chance as regards the boroughs, but will make the counties safe. The only independent county electors are to be found in the urban populations, and those—to use an Americanism—are to be "chawed up." There is to be an arrangement as to the redistribution of seats, which is not yet completed. With this measure Ministers hope to tide over the session. If they are beaten they will go to the country with "household suffrage" for their party.

The London correspondent of the *Leeds Mercury* expresses his belief that the conflict in the Cabinet on the Reform question is adjourned until after the Christmas holidays. There is reason to believe that General Peel has been more successful in procuring an increase of the army estimates than Sir John Pakington in adding to those of the navy. It is probable, however, that the determinations came to a both heads are in a great degree provisional.

Foreign and Colonial.

FRANCE.

The Emperor and Empress have returned from Compiegne to the Tuilleries. It is not apparently yet decided whether the latter will make her contemplated journey to Rome in accordance with her vow when the Prince Imperial was suffering some months since from grave indisposition, that, in case of his complete recovery, she would make a pilgrimage "to the tomb of the Apostles." It is at this season that the Pope receives the good wishes of the faithful on the approach of the new year, and that he sends the Apostolic blessing to all Catholic sovereigns. This blessing the Empress desires to receive in person, while at the same time fulfilling her solemn promise. All the Ministers are said to be opposed to the journey.

M. de Moustier, the Minister for Foreign Affairs, is said to have resigned, and to be succeeded by M. de Lavalette.

M. Fould has presented his budget to the Council of State—a most favourable budget—showing a surplus of 50,000,000. The Council of State, however, was not at all satisfied, as neither Mexico nor the army reorganisation figured in the column of expenses.

Wednesday's *Moniteur* contained an outline of a new scheme for the reorganisation of the army. It is to consist of three divisions, amounting in all to 1,232,215 soldiers; of these the active army amounts to 417,483 soldiers; the reserve of the 1st and 2nd ban to 424,746 soldiers; the National Garde Mobile to 389,987. The first ban, consisting of 212,373, can alone be called out in time of peace—the second ban of the reserve and the Garde Mobile alone in case of war. Marriage is permitted in the reserve after four years' service—that is, in the twenty-fourth year; at present it is only allowed at the age of twenty-seven, without an individual permission of the Minister of War. The reserve is formed of all young men of the class who have not been drawn to form part of the annual contingent. The National Garde Mobile is composed of those soldiers of the army or of the reserve, who have concluded their six years' service, with those who have been exonerated from service. In order not to clash with established customs or to divert in times of peace the avocations of young men intended for the liberal professions, substitution is permitted, and exoneration.

The scheme is very unpopular. Every independent journal in Paris and the country has pronounced against it, and several deputees of the majority, seeing the tempest of opposition raised by this plan, are said to have counselled the Government to withdraw it.

The Cardinal Archbishop of Rouen, Mgr. de Bonnechose, having addressed a letter to the Emperor Napoleon, asking for the continuation of the French occupation of Rome, his Majesty, the *Nouvelliste de Rouen* says, replied to the following effect:—

The Emperor feels as warm an interest in the Holy Father as his Eminence. For the last sixteen years he has used all his efforts to bring about a reconciliation between the Papacy and the Italian populations; his counsels have always been given to that end; but he differs from his Eminence on the means of protecting the Sovereign Pontiff. The French expedition, very legitimate when it was necessary to put a term to anarchy, ceases to be justifiable now that the situation is changed, and that a profound peace reigns in the Italian peninsula. His Majesty has entire confidence in the loyal execution of the convention of September, and considers that treaty as a complete security for the exercise of the Divine mission of the Holy Father.

Monsignor Donnet, Archbishop of Bordeaux, having taken a similar step, his Majesty's answer was nearly similar except upon a few points. The Emperor explained that in order to be faithful to the convention he must withdraw his troops from Rome, and that should the treaty not be executed to the letter he would know how to exercise a pressure upon Italy. His Majesty added that he would soon make known by a despatch addressed to the French ambassador what his intentions were with regard to the Holy See.

ITALY.

SPEECH OF KING VICTOR EMMANUEL.

The Italian Parliament was opened at Florence on Saturday by the King in person. His Majesty delivered the following speech from the throne:—

Signori Senatori, Signori Deputati,—

Our country is henceforth free from all foreign domination. It is with profound joy that I declare this to the representatives of 25,000,000 Italians. The nation had faith in me, and I in it. This great event, by crowning our common efforts, gives a fresh impulse to the work of civilisation, and renders more stable the political equilibrium of Europe. By her promptitude in military organisation and by the rapid union of her people Italy has acquired the credit which was necessary to enable her to attain independence by herself and with the aid of efficacious alliances. Italy has found encouragement and support in this laborious work in the sympathy of civilised Governments and peoples, and has been further sustained and strengthened by the courageous perseverance of the Venetian provinces in the common enterprise of national emancipation.

The treaty of peace with the Empire of Austria, which will be signed before you, will be followed by negotiations which will facilitate exchanges of prisoners between the two States.

The French Government, faithful to the obligations which it contracted by the September Convention, has withdrawn its troops from Rome. On its side, the Italian Government, observant of its engagements, has respected, and will respect, the Pontifical territory. Our good understanding with the French Emperor, to

whom we are bound by friendship and gratitude, the moderation of the Romans, the wisdom of the Pontiff, and the religious sentiment and right feeling of the Italian people, will aid us to distinguish and conciliate the Catholic interests and national aspirations which are interwoven and contending with each other at Rome. Attached to the religion of our ancestors, which is also that of the great majority of Italians, I nevertheless respect the principle of liberty which breathes through our institutions, and which broadly and sincerely applied will remove the causes of the old differences between Church and State. This disposition on our part, by reassuring Catholic consciences, will accomplish, I hope, the wishes which I form that the Sovereign Pontiff may remain independent at Rome. Italy is secure now that besides the valour of her sons, which through all the changes of fortune has never belied itself either by land or sea nor in the ranks of the Army or the Volunteers, she possesses as the ramparts of her independence the very bulwarks which served to oppress her. It is can, therefore, and now ought, to turn her efforts to increasing her prosperity.

As Italians have shown admirable concord in the affirmation of their independence, so now let all devote themselves with intelligence, ardour, and indomitable constancy to the development of the economic resources of the Peninsula. Several bills will be laid before you with this object.

In the midst of the labours of peace, favoured by a secure future, we shall not neglect following the lessons of experience to perfect our military organisation, in order that, with the least possible expense, Italy may not be destitute of the forces necessary to maintain her in the place which belongs to her among great nations. The measures recently taken relative to the administration of the kingdom, and those which will be proposed to you, above all, respecting the collection of the taxes and the accountability of the State, will contribute to ameliorate the management of public affairs.

My Government has provided in advance for the expenditure of the year about to open, and for extraordinary payments of every kind. They will ask of you the continuation in 1867 of the financial measures voted for 1866. The Legislative bodies will also maturely discuss the bills which will be laid before them to ameliorate the assessment of the taxes, and to equalise them among the different provinces of the kingdom. If, as I am fully confident, the people of Italy will not fail in that activity which created the wealth and power of our ancestors, it will not be long before the public exchequer will reach its definite equilibrium.

Signori Senatori, Signori Deputati,—

Italy is now restored to herself. Her responsibility is equal to the power she has acquired, and the full liberty she enjoys in the use of her strength. The great things which we have done in a short space increase our obligation not to fail in our task, which is to know how to govern ourselves with the vigour required by the social condition of the kingdom and the liberality demanded by our institutions.

Liberty in our political institutions, authority in the Government, activity in the citizens, and the empire of law upon all and over all, will carry Italy to the height of her destiny, and fulfil what the world expects from her.

His Majesty's speech was received with general applause.

It is stated that the Emperor Napoleon has expressed his congratulations to King Victor Emanuel and his Government on account of the conciliatory policy announced in the Speech from the throne.

ROME.

The last of the French garrison has left Rome, but some troops were still at Civita Vecchia awaiting embarkation. General Montebello had also left. It is reported that all idea of the departure of the Pope from Rome has been abandoned. The city of Rome is perfectly tranquil.

On the 15th the Pope gave audience to Signor Tonello. It is said that his mission is likely to have a favourable result. The Count de Sartiges, the French Ambassador, had arrived at Rome.

Letters from Rome announce that a volume of documents relating to religious persecution in Poland has been distributed among the cardinals and the diplomatic body. They also state that the Pope will deliver an allocution to a consistory of cardinals at the moment when the King of Italy delivers the Speech from the Throne at the next opening of the Italian Parliament.

The most significant passages of the Pope's address to the French officers when they took leave of him, do not appear to have been reported by telegraph. His Holiness, according to the *Times* correspondent, said:—

I repeat it, revolution may come. I am weak; I have no resource upon earth. But I will tranquillise myself by confiding in a power which will give me the strength I need. That power is God. It is He who sustains me. Go, my children, depart with my benediction, with my love. If you see the Emperor, tell him that I pray for him every day. I am told that he suffers. I pray for his health. I am told that his mind is agitated, I pray God to restore to him calm. But, if I pray for him, he on his side should do something, since he bears the title of very Christian, and since France is the eldest daughter of the Church. For it suffices not to bear titles; they must also be justified by acts. He must pray with humility, faith, perseverance. By confiding in God, the chief of a nation gains strength and may obtain all he desires. I see that the world is not quiet. For my part, I put my trust in the Divine mercy, and bestow upon you my benediction. It will attend you in your journey through life.

As an amendment to this version, it is asserted that when General Montebello said that the Emperor did not withdraw his moral support and protection, the Pope interrupted him, saying that he needed the moral support neither of the Emperor nor of any earthly Potentate, but only that of Heaven. And so speaking, the Pontiff raised his eyes towards Heaven and remained, for the space, it is said, of a minute,

with hands and eyes exalted, in an ecstasy of devout supplication, while his military visitors stood around him, awe-stricken, silent, and pale.

GERMANY.

The King of Saxony is now at Berlin. King William went to the first station out of that city to receive him, and the royal princes, Count Bismarck, &c., were at the terminus. Every effort seems to have been made to show attention to the humiliated sovereign of Saxony, whose object is, it is said, to put an end to the recollections of the past, and to testify a determination to act henceforth towards Prussia with the fidelity and attachment of a sincere ally.

The conferences on the subject of the future constitution of the North German Confederation were opened on Saturday evening, at the Ministry of State, by a speech from Count Bismarck to the Plenipotentiaries from the North German Governments. Twenty-three Plenipotentiaries were present. It is stated that, by the constitution of Northern Germany, the military oath of fidelity to the King of Prussia will be combined with the oath of allegiance to the Sovereigns of the States to which the soldier may belong.

In the Chamber of Deputies, the Prussian Ministers have felt it necessary to declare in the most positive manner that the Government have no intention of selling the coal-mines of Saarbrucken to a private company.

The Berlin semi-official papers emphatically praise the Polish policy of Prince Gortschakoff, and admit the truth of the statement that both Austria and Russia are gathering considerable bodies of troops on the Galician frontier.

AUSTRIA.

The draught of the address of the moderate party in the Hungarian Lower House, which was adopted on Saturday without amendment, says that in order that a compromise with the Emperor may be effected, it is necessary that the Constitution should be completely restored. The Address again requests that those persons upon whom sentences have been passed, or who are exiled for political offences, shall be pardoned by amnesty. The fulfilment of these requests can alone satisfy the Hungarian nation, and give hope for the arrangement of a successful compromise.

It is said that the Austrian Emperor, despairing of coming to a satisfactory settlement with the Hungarians, proposes as it were to withdraw from the field, and see if the various nationalities themselves cannot agree on a scheme of reconstruction for the empire. He meditates convoking a consultative assembly, composed of the chief political men of the various nationalities—Hungarian, Slaves, Germans—to discuss the question, and to arrive at a solution by mutual arrangement and concessions. The Government is to stand quite aloof, in no way intervening in the deliberations of the Assembly; and the only basis which it insists on is that there be a common military, financial, and fiscal system for the empire.

The negotiations for a commercial treaty between Austria and the Zollverein have been resumed.

TURKEY.

There is nothing new from Crete except that Mustapha Pasha was marching against Selimno and Kissamos.

An English vessel having brought some Cretan refugees to Athens, there have been enthusiastic popular demonstrations before the British embassy.

The Vienna *Presse* asserts that a rupture of the diplomatic relations between Greece and the Porte is inevitable. The same paper states that great agitation prevails in the Ionian Islands, and that public order has been disturbed in Cephalonia.

The Porte is said to have obtained proofs of schemes concocted in Bulgaria for separating that province from the Turkish Empire. The party entertaining these plans have put forward M. Abramovich, of Galatz, and M. Dimitraki, of Tulcha, as candidates for the throne of a future electoral principality of Bulgaria.

AMERICA.

THE PRESIDENT'S MESSAGE.

President Johnson, in his Message to Congress, says:—

It is a matter of regret that no considerable advance has been made towards an adjustment of the differences between the United States and Great Britain arising out of the depredations upon our national commerce and other trespasses committed during our civil war by British subjects, in violation of international law and treaty obligations. The delay, however, may be believed to have resulted in no small degree from the domestic situation of Great Britain. Whatever might be the wishes of the two Governments, it is manifest that goodwill and friendship between the two countries cannot be established until a reciprocity in the practice of good faith and neutrality shall be restored between the respective nations.

Relative to the Fenian invasion of Canada, he says that,—

Citizens were warned against taking part in or aiding such unlawful proceedings, and the proper officers were directed to take all necessary measures for the enforcement of the laws. The expedition failed, but it has not been without its painful consequences. Some of our citizens who it was alleged were engaged in the expedition were captured, and have been brought to trial as for a capital offence in the province of Canada.

Believing that the severity of civil punishment for misguided persons who have engaged in revolutionary attempts, which have disastrously failed, is unsound and unwise, such representations have been made to the British Government in behalf of the convicted persons

as, being sustained by an enlightened and humane judgment, will, it is hoped, induce in their cases an exercise of clemency and a judicious amnesty to all who were engaged in the movement. Counsel has been employed by the Government to defend the citizens of the United States on trial for capital offences in Canada, and a discontinuance of the prosecutions instituted in the courts of the United States against those who took part in the expedition has been directed.

I have regarded the expedition as not only political in its nature, but also as, in a great measure, foreign from the United States in its causes, character, and objects. The attempt was understood to be made in sympathy with an insurgent party in Ireland, and, by striking a British province on this continent, designed to aid in obtaining redress for political grievances which it was assumed the people of Ireland had suffered at the hands of the British Government during a period of several centuries. The persons engaged in it were chiefly natives of that country, some of whom had, while others had not, become citizens of the United States. Complaints of misgovernment in Ireland continually engage the attention of the British nation, and so great an agitation is now prevailing in Ireland that the British Government have deemed it necessary to suspend the writ of Habeas Corpus in that country. These circumstances must necessarily modify the opinion which we might otherwise have entertained in regard to an expedition expressly prohibited by our neutrality laws. So long as those laws remain upon our statute book they should be faithfully executed.

With regard to Mexico, he says that repeated assurances have been made that the evacuation of Mexico by the French expeditionary forces will take place next spring, and that the French Government would then assume the attitude of non-intervention in Mexico as is held by the Government of the United States. It is believed that with the evacuation of Mexico, no subject for serious differences between France and the United States would remain. He adds:—

Being deeply interested in the cause of liberty and humanity, it seemed an obvious duty on our part to exercise whatever influence we possessed for the restoration and permanent establishment in that country of a domestic and republican form of Government. All settlements of American claims for indemnity against France for acts committed by that Power in the exercise of a belligerent power against Mexico have been deferred until a mutual adjustment shall be agreed upon by the two countries.

Speaking of his reconstruction policy, the President says:—

Upon this question, so vitally affecting the restoration of the Union and the permanency of our present form of Government, my convictions heretofore expressed have undergone no change, but, on the contrary, their correctness has been confirmed by reflection and time.

If the admission of loyal members to seats in the respective Houses of Congress was wise and expedient a year ago, it is no less wise and expedient now.

I know of no measure more imperatively demanded by every consideration of national interest, sound policy, and equal justice, than the admission of loyal members from the now unrepresented States. This would consummate the work of restoration, and exert a most salutary influence in the re-establishment of peace, harmony, and fraternal feeling. It would tend greatly to renew the confidence of the American people in the vigour and stability of their institutions.

The President, in conclusion, says:—

Our Government is now undergoing its most trying ordeal, and my earnest prayer is that the peril may be successfully and finally passed without impairing its original strength and symmetry. The interests of the nation are best to be promoted by the revival of fraternal relations, the complete obliteration of our past differences, and the reinauguration of all the pursuits of peace.

The report of the Secretary of the Treasury announces that the receipts for the three quarters ending June, 1866, exceeded the estimates of the last report by \$9,000,000. The expenditure fell short of the estimates by \$200,000,000. From August, 1865, to October, 1866, the debt had been decreased by \$206,000,000, but it was not expected or desirable that the same rate of reduction should continue. The revenue, after reducing the taxes and the tariff, would be sufficient to reduce the principal at the rate of \$4,000,000 dols. to \$5,000,000 dols. per month. The report adds that, with proper economy, the generation which created can also pay the debt. The Secretary of the Treasury recommends Congress to adopt the following measures, and thereby enable the Government to resume specie payments in two years—to compel the national banks to redeem their notes in Atlantic cities, or in a single city; to curtail the currency to the amount required by a healthful and legitimate trade; a careful revision of the tariff; the removal of taxation from raw material; the issuing of 5 per cent twenty bonds payable in England and Germany, in sufficient amount to absorb the 6 per cent bonds now held in Europe and meet the demand there for permanent investment; lastly, the rehabilitation of the Southern States. The report estimates the surplus for the three quarters ending next June at \$79,000,000 dols., and the surplus for the year ending June, 1868, at \$85,000,000 dols.

At a Republican Congressional caucus a strongly hostile feeling was manifested toward President Johnson, and a resolution was passed recommending the Senate to reject appointments made by the President on political grounds. Mr. Boutwell urged the appointment of a Congressional Commission to inquire whether the President's acts justified impeachment. In the House of Representatives Mr. Schenk introduced a bill proposing that the fortieth Congress should be convened for the 4th of March.

Congress has passed a bill withdrawing the pardoning power from the President in respect of those persons who were engaged in the rebellion. The

House of Representatives has also instructed the Judiciary Committee to report on the mode of proceeding to be adopted for trial and impeachment in cases before the Senate.

The *New York Herald*, on the President's Message, says that, "Upon the great issue of Southern reconstruction, it reads like a chapter from the world before the Deluge." The *New York Times*, writing on the same subject, says:—"His (the President's) arguments have been used before. His recommendation is chiefly noticeable as an evidence that he has learnt nothing from the elections, and forgotten nothing with his struggle with Congress." The *Tribune* says:—"The first impression conveyed by the Message is that his Excellency is chastened. There is nothing in it that any loyal man could read with comfort or hope. He does not mean to aid us in this work of reconstruction." The *New York World* and the *Journal of Commerce* support the President. The latter paper says:—"He exhibits that Jacksonian firmness which was declared to be one of his characteristics when nominated, and this Message is in no sense inferior to anything he has heretofore issued."

The Alabama Legislature has rejected the Constitutional Amendment.

The Fenians in Canada sentenced to be hanged have been respite until the 13th of March.

The House of Representatives have removed from the chairmanship of committees three members who supported the policy of President Johnson.

A bill has been introduced into the House of Representatives to provide territorial Government for the Southern States, and extend the franchise to all persons who remained loyal during the rebellion.

The application for a new trial of the condemned Fenians in Canada has been refused by the Court.

A despatch from New York, per the *Atlantic Cable*, dated December 15, states that Congress has granted the suffrage to the negroes of the District of Columbia.

MEXICO.

A submarine telegram from New York, dated Dec. 13, says that the Emperor Maximilian is receiving increased Mexican support.

La France (of Paris) on Monday night contained an ominous paragraph on the subject of the Emperor Maximilian. It has received news of so serious a character, that it refuses to publish it. The news thus alluded to is a rumour that the Emperor also has gone mad from the effects of some poison.

Mr. Secretary Seward has declared in a despatch that the United States desire neither to conquer nor to purchase Mexican territory, but only to see the country relieved from foreign military intervention.

General Sedgwick has been ordered to Washington to be tried by court-martial for violation of orders in occupying Matamoras.

Washington despatches, published in the New York papers, assert that Mr. Bigelow has telegraphed that he is convinced of the Emperor Napoleon's good faith, and that the latter will withdraw from Mexico and co-operate with the United States to restore the Republican form of Government. He adds that the Emperor Napoleon favours the uncontrolled election of a President by the Mexicans.

FOREIGN MISCELLANY.

The army of the United States at present consists of 45,000 men.

An American sloop-of-war has gone to Alexandria to receive Suratt, supposed to be implicated in the assassination of Mr. Lincoln.

The Government of India has appointed a commission to visit and report upon the Orissa famine districts.

Throughout Germany, by special decree of the King of Prussia, the decisive battle in Bohemia is called after the name of Königgrätz, and not of Sadowa.

JERUSALEM.—A despatch from St. Petersburg states that France and Russia have concluded a convention relative to the restoration of the chapels in the Church of the Holy Sepulchre at Jerusalem. They demand that the houses built on the terraces of the church shall be pulled down.

FATHER GAVAZZI, it is said, has mysteriously disappeared. He was last heard of as being present with a portion of the Italian army moving against Austria in Venetia. Since then, though diligent inquiries have been made by his friends, no intelligence whatever has been received of him.

A GREAT TUNNEL.—The great tunnel excavated under Lake Michigan, for supplying Chicago with water, has been completed. It is nearly two miles long; is dug eighty feet under the bed of the lake, beneath a stratum of clay; and was excavated without a single accident; the ground being first broken on March 17, 1864. Its capacity is 57,000,000 gallons of water daily. The cost of the excavation was about \$46,000. The necessary machinery for distributing the water through the city will be put in operation by next spring.

SLAVERY IN BRAZIL.—Some time ago an association was formed, with committees in Paris and London, to promote the universal abolition of slavery. The first care of the committees was to send addresses to the Emperor of Brazil and the Queen of Spain, the sovereigns of the only two countries that still have slaves. That addressed to the former potentate has been answered by his Imperial Majesty's Minister for Foreign Affairs. The reply states that the personal desire of the Emperor and the tendency of public opinion in Brazil are equally in favour of abolition, and says, "The emancipation of the slaves, a necessary consequence of the abolition of the slave

trade, is now only a question of form and of opportunity." The Minister promises that whenever the unhappy circumstances in which the country now is shall permit, the Brazilian Government will consider as an object of the highest importance "the realisation of that which the spirit of Christianity has long demanded from the civilised world."

DR. LIVINGSTONE.—Accounts from Mr. Kirk at Zanzibar state that leaving the Rovuma, Dr. Livingstone passed among large villages of the Waiau tribe, by whom he was well received. When last seen he had set out from the village of Mataka (where he had abundance of food, including rice and beef, for the people have large herds) *en route* for Lake Nyassa, distant four days' journey. Mr. Kirk says that the time at which he wrote (Oct.) was propitious for African travel. The road to Unyamwezi and Nyassa were quite open; traders had arrived there and reported that any one might go alone all the way without molestation.

GARIBALDI AND EARL RUSSELL.—The *Movimento* publishes the following letter from General Garibaldi:—"To the Italians,—Lord John Russell is coming to visit Italy. I wish to make known to my compatriots that the illustrious statesman in 1860 threw into the scale of our country's destiny the powerful voice of England against those who wished to intervene and to isolate in Sicily the movement for emancipation. Thanks to this generous idea, the deliverance of the Neapolitan continent was facilitated and the union of the Italian family, now so happily accomplished, became possible. To this noble person, then, the well-merited expression of our gratitude.—G. GARIBALDI, Caprera, Dec. 4, 1866."

THE KING AND THE TAILOR.—A Berlin letter has the following:—"The King and the Princes have returned from their shooting excursion at Dessau. His Majesty, during his visit, was received at the entrance of a village by the principal inhabitants, preceded by the schoolmaster, charged to deliver an address. The document, being well drawn up, was very graciously listened to, and the King shortly after asked for a copy, as he wished to preserve it. The schoolmaster, greatly pleased, drew from the pocket of a new coat which he wore a paper, and handed it to his Majesty, who, on opening it, exclaimed, with a smile, '16 thalers 20 groschen! I promise you the bill shall be punctually paid.' The schoolmaster, in the confusion of his joy, had handed the King the tailor's bill, left in the pocket of the new coat."

A TERRIBLE DEATH.—One Ferdinand Balagué has just been executed at Toulouse for trying to murder a gendarme and a keeper. The scene is graphically described by the local papers. Monsieur Balagué was polite to his gaolers, as they were "only servants," but threatened to kick the priests, who came to shrieve him, out of the cell. Then comes the old story. The condemned man had a veal outlet, a bottle of red wine—he asked for white, which he said he never could take during his life, as it gave him heartburn, but they would not give it—coffee, and cheese, and enjoyed his breakfast very much: indeed, he commented on the fact in the following terms to the soldiers on duty in the courtyard:—"You will get your rations at nine, probably I shall get no more." He then jested pleasantly with the headsman, literally telling him, in the words of Hugo, to have his

Bare arm ready,

That the blow may be both swift and steady.

As he advanced to the block he burst out with torrents of abuse against the Emperor, and then shouted, "Vive '93! Long life—c'est un peu tard—to Robespierre! Long life to St. Just! There is no God! God is evil! Property is theft!"

A COLOURED CONVENTION.—The Indiana Coloured Convention adjourned on the 9th instant. The work of the session was the adoption of a memorial to the Legislature, an address to the voters of the State, and the final reports of committees. The memorial presents the past record of the race, proving loyalty to the Government under every circumstance, and asking equality before the law and suffrage. They particularly request that the law be changed, so that they may be allowed public schools. The address make the question of suffrage more prominent. Virtue and patriotism are thought more necessary to the voter than intelligence, yet claiming that as they are sufficiently intelligent to fight for the right they were certain not to vote wrong. They do not ask social equality. That is not a subject for legislation; it depends on culture and taste. This convention is said to have been one of the best ever held in the West by the coloured men, having in its minds of a high order.—*New York Sun*.

DISMISSAL OF PROVOST-MARSHAL RAMSAY.—The unceremonious ignoring of the bill of indictment for murder preferred against Provost-Marshall Ramsay, at the St. Thomas-in-the-East Circuit Court, must by this time be known to our readers in England. Ramsay has since been dismissed, not simply from the police, in which he held the appointment of inspector for the precinct of St. Catherine, but from the public service. To Ramsay's friends this is a cause of much disappointment; to the "upper" and the "governing and property" classes, it appears an outrage towards a man who played such a conspicuous part on the side of "loyalty" during the late "rebellion"; to all right thinking and honest men, however, it appears, as it appeared to his Excellency the Governor, "inexpedient" that one whose name is so singularly immortalised as is that of Ramsay in connection with Morant Bay, should be retained in the public service. This, as punishment for all that he has done, is little enough; but there are men who think it hard that even thus much should have been meted out to him. *Kingston (Jamaica) Morning Journal*, Nov. 24.

TERRIBLE COLLIERY EXPLOSIONS AND LOSS OF LIFE.

On Wednesday afternoon, at half-past one o'clock, an explosion of firedamp occurred at the Oaks Colliery, near Barnsley, which has caused a frightful loss of life and serious injury to many others. At the time of the occurrence there were about 330 men and boys in the mine. Some twenty miners were brought up alive in the next three hours; but the searches, continued through the night, resulted in bringing up no fewer than eighty bodies, nearly all lifeless. In many cases, the horse and its young driver lay together in the sleep of death. The boys had fallen at the post of duty without a moment's warning. The men had hurried out of their "benks," and hastened towards the shaft; but the subtle after-damp had overtaken them in one fugitive mass, and, as if drunken, they had stumbled and fallen to rise no more. Some of the men found by the searchers were linked arm-in-arm. Conscious of their imminent peril, they had adopted this brotherly form of "union" to help one another through. In death, they were not divided. Many of the men died in their stalls. One of the last drawn up was the cupola-tenter, George Tasker, who was very little hurt, and on reaching the top, had the dead body of a cat in his hand. The report that some three dozen bodies lay within as many yards, encouraged the hope of recovering the remainder; but this was forbidden by subsequent experience. On Thursday morning some forty searchers were in the pit, when less than half of the number, feeling the air "sucking," made their way to the shaft, and were drawn up in safety. On reaching the surface, they were met with upbraids instead of congratulations, and a brave company of indignant volunteers, seven in number, were lowered down. Scarcely had they reached the bottom, when a thunderous crash, followed by a volcanic shower up the shaft, proclaimed a second explosion, and extinguished all hope of getting out one man more alive. Suddenly, simultaneously, all doors were thrown open, and out rushed screaming women, the wives of volunteers working in the pit. As they saw the inverted cone of smoke which hung above it, they threw up their hands in horror, and uttered piercing, thrilling shrieks of terror; some falling to the ground, and others staggering towards the spot. Brave men who had hitherto borne up nobly, were completely unnerved, weeping like children, or seated in attitudes of despair, rocking themselves to and fro, and shaking their heads in mournful certainty of their comrades' fate. Nevertheless, a hero of the name of Dawson offered himself for the enterprise. At this time, a third explosion convinced the most sanguine and the most heart-broken of the futility of any further attempt; and the matter was left in the hands of the Government inspector, the engineers, and the viewers. This last explosion was preceded by the cage being rapidly drawn up. It contained over a dozen men, twice the number for which it was constructed; and these had barely stepped out of the machine, before the blast rushed up the pit, and, striking the cage with terrific violence, hurled it through the head-gear of the shaft, and, shivering massive timbers, cast them into the air like pieces of paper. The effect was paralysing upon courageous fellows before willing to risk their lives for their friends and companions. The gentlemen present rapped the guards and shouted down the shaft; but those on whom they vainly called, were silent in death. Alas! those who remained were deprived of the services of several colleagues, including Mr. Parkin Jeffcock, engineer, and Mr. D. Stewart, the steward of the colliery, who were of the brave party that last descended the fatal shaft. Adam Fletcher, miner, was under Mr. William Sugden, and, after the nine o'clock explosion, wished him to come out; but he would persist in remaining. On they went till they came upon a stench; Mr. Sugden and he were last of the party; and then thought it safest to turn about. Mr. Sugden, being an old man, was again behind. "Hey up!" cried Fletcher; "can you manage?" He said, "Let me get up to you, and I think I can." They got to the pit bottom, and he is there now. The last that Fletcher saw of them was, Mr. Sugden and Mr. Trewett, underground-steward, talking together at the bottom, the latter beating his breast, and saying, "God help us, men; we are all done."

One of the gallant volunteers, supposed to have sacrificed his life in the forlorn hope of rescuing others from death, was recovered under circumstances almost miraculous. On Thursday, an hour or so before midnight, fire burst forth from the mouth of the pit. The firemen from Barnsley subdued the flames, and then thought that they heard a human voice. A bottle of brandy was let down, and received at the bottom. On this sign of life being given, two brave men offered to go down, and were let down by degrees. There they found Samuel Brown, of Barnsley, who, on reaching the upper air, when he had taken proper food and a short but deep sleep, was able to give a clear account of what he had observed and experienced. On the first explosion after his descent, the after-blast caught him, but he recovered from its effect, and took refuge in the lamp-house, a place of safety to which no other person had fled. He then made an exploration of the north incline, and, urging his way over mangled bodies to the mouth of the pit, pulled the signal bell. Nowhere had he seen a sign, or heard a sound, of life. This statement, confirmed as it was by the report of the two mining engineers who had descended to fetch him up, supported the Government inspector, against the natural remonstrances

of the bereaved families, in the proposed precaution of a three days' interval before a further descent. Brown is now nearly recovered.

It is surmised that the explosion was occasioned by some violation or neglect of the regulations concerning the use of the lamps; but nothing, at present, can be certainly known, none of those who have escaped being able to throw any light upon the dreadful occurrence. According to one statement, however, the declining engine-plane and the right and left levels of the mine were lighted with natural gas, collected by means of pipes, drawing it off from the large fissures into a gasometer, from which it was distributed in the usual way. There may have been an escape and an explosion from the accumulated mass, or the sad event may be traceable to the use of powder for blasting.

The bodies recovered from the mine were interred at Ardsley and Barnsley cemeteries on Sunday, the Bishop of Ripon taking part in the solemn service.

On Monday a second conference of mining engineers was held at Barnsley, to consider the steps to be taken for extinguishing the fire in the Oaks Colliery. It was decided to proceed with the work of closing the up-shaft and afterwards to close one of the down-cast shafts, as the best means of putting out the fire, which continues to burn in the workings.

All over the country subscriptions are being made for the relief of the widows and orphans. The Queen has given 200*l.* to Barnsley, the Prince of Wales 100*l.*, and the Princess 50*l.* At the Mansion House on Saturday the subscriptions amounted to over 700*l.*, and had reached 3,500*l.* last evening.

The circumstances connected with the death of Mr. Parkin Jeffcock, who was well known, not only in the colliery districts, but in many other parts of England, were very painful. He was repeatedly urged to make good his escape, but he would not desert his companions, and took his chance with the rest; the result being that, immediately after the cage into which he might have entered had reached the pit's mouth, he and many other brave men perished in the last explosion.

The inquest on the bodies recovered from the pit was formally opened on Friday. After the bodies had been viewed and identified, Mr. Charles Morton, Government inspector, told the coroner and jury that it was not at all likely that any one in the mine was alive. He was of opinion that a three days' interval should take place before any further descent was attempted. As he recommended that the inquest should be adjourned, it was adjourned accordingly to Thursday next. Some of the evidence on the identification of the bodies was of the most affecting character.

Of the injured persons who were brought alive out of the pit the greater number have died, and with a few favourable exceptions, those who yet linger in pain are clinging with a very faint and gradually loosening hold on life. The women, with their shawls or kerchiefs closely pinned over the head, as is the North of England manner, moan to themselves as they walk to and fro distractedly, or cry with more emphasis of grief when they stand in sympathetic groups together. I saw one woman trying to conquer her own sorrow as she spoke the common and familiar words of religious consolation—never too common, never too familiar—to a mourner younger than herself. As the aged woman spoke, her self-constraint gave way; and as her voice failed and her tears broke forth, she turned suddenly round, as from a task too hard to finish, and went with a hurried step on her desolate road. Four women stood together near a house door, weeping bitterly and swaying their bodies, in the weary pain of grief. A man said, roughly and impatiently, "It'll dunno good, give o'er, give o'er." There was no want of real feeling in this man. He had worked like a giant, I was told, to get the dead and dying out of the pit.

Instances are not wanting in which the lives of men have been spared apparently through the most trivial causes. One man, contrary to his usual custom, left the pit to go home to his dinner. He was about to return to his work when the explosion occurred. His own life was saved, but his aged father and one of his sons were killed. Another man had two sons in the pit at the time of the accident. He was among the first of the volunteers to go down, and after a long anxious search the body of his youngest son was found, his arm broken by the force of the explosion, and his body otherwise mutilated. When he reached home he was so thoroughly prostrate that he was compelled to rest. Early next morning he got up, intending to renew the search for his other boy. His wife entreated him not to venture down the pit again, but he said he could not rest until his boy was recovered either dead or alive. She pointed to three other little ones, and begged for their sakes that he would not go. He promised not to descend the pit again, and then he returned to work. In less than an hour the second explosion occurred. "I thank God now," said the poor fellow, "that I did as my wife wished me."

The latest official return of the missing is as follows:—On Wednesday 330 men and boys went into the mine; on Thursday twenty-five explorers were lost; making a total loss of 358. Eighty-six on Thursday morning had been brought out of the pit, of whom eighteen were alive; six of these died during Thursday and Friday morning, and the rest are in a precarious condition.

Close upon the heels of the awful catastrophe at Barnsley, another pit explosion, accompanied with great loss of life, has occurred near Harecastle, Staffordshire. Shortly before noon on Thursday the

accident happened in the North Stafford Coal Company's colliery, Talk-o'-the-Hill. At the time of the explosion about 150 men and boys were working at the 8ft. seam, about 300 yards deep, and fifty were at work in the 7ft. seam, some sixty yards higher up. The latter were apprised of the explosion in the 8ft. workings by the sounds of the rushing gas, which came towards them, making for the shaft like a noise of thunder. Knowing too well the meaning of the sound, these men at once hurried to the lower shaft, and were drawn up in safety, but the "hooker-on," who placed them in the "cage" to ascend, having to wait to the last, was struck by the gas, forced against a wall, and blown to pieces. Of the 150 men in the lower workings only thirteen were brought alive to the surface, and one or two of them died shortly afterwards. All the rest perished. The explosion produced a shock like that of an earthquake, and dense volumes of smoke rushed up from the pit and filled the air, so that nothing could be seen but smoke for hundreds of yards. The most prompt and energetic measures were taken by the managers of the mine to rescue the unfortunate fellows below. Plenty of willing helpers were at hand, and, in spite of the danger from the gas still remaining in the pit, a number of men descended, many of whom were brought up shortly afterwards half suffocated, and were only restored by contact with the fresh air. The drawing up of the dead bodies was continued up to between eight and nine on Thursday night, when Mr. Wynne, the Government inspector, and several engineers and managers, who had come from different parts of the district to volunteer their assistance, commenced efforts to clear the foul air and restore the ventilation of the pit. This was done as far as was practicable with safety, and the search for bodies was resumed. Up to seven o'clock on Friday morning fifty-eight bodies had been drawn up, and then another effort was made to restore the ventilation. This occupied some hours. In addition to the great sacrifices of human life, fourteen horses were burnt to death, and their stable, set on fire by the gas igniting the straw in it, was destroyed. This set fire to a portion of the pit, but the flames were soon extinguished. The greatest distress is caused by the occurrence. Most of the men were married, with families, and some of the most harrowing tales are related of the condition of the poor survivors. The actual number of lives already ascertained to be lost by this catastrophe is eighty-four, and there are not fewer than forty-two widows and eighty-nine orphans left desolate. Owing to the presence of foul air, the exploration of the pit was necessarily suspended on Saturday, and the search was further delayed on Sunday and Monday by the breakage of some of the gearing.

On Monday a public meeting was held at Talk-o'-th'-Hill. It was influentially attended, and several very liberal donations were announced. Other meetings are to be held in the county, and subscription lists are to be placed in all the principal towns.

It is stated that the cause of this terrible accident has now been discovered. A blacksmith's lamp has been found with the top off. The smith's head was blown to pieces. He had gone down to shoe horses and strolled into the workings.

There was also an explosion of fire-damp last week at the Bank Collieries, Little Hulton, near Manchester, which proved fatal to five of the injured colliers. One man named Southern sustained a fracture of the skull, and some eighteen or twenty others were most severely hurt.

Miscellaneous News.

NEW CENSUS FOR THE CITY OF LONDON.—At the Court of Common Council, on Thursday, Mr. Lawley, chairman of the Local Government and Taxation Committee, presented a report on a census which had been obtained in reference to the city, from which it appeared that the night population of the city and liberties, consisting chiefly of "care-takers" of property, and the humbler classes, numbered 113,387; the mercantile and commercial population engaged in the city daily, but not included in the last-mentioned number, amounted to 170,133; the total day population residing in the city to 283,520; and the number of persons resorting to the city daily, in sixteen hours, not included in the above, being customers, clients, and others, to 509,611. The persons frequenting the city daily in twelve hours, from six a.m. to six p.m., were 549,613; in sixteen hours, from five a.m. to nine p.m., they were 679,744, and in twenty-four hours they were 728,986.

ROYAL POLYTECHNIC.—A change has been made in the programme provided at this place of rational amusement. Mr. Damer Cape's "Shakespeare and his Creations" has been removed to make way for a new scene called "The Decapitated Head," which at first sight strikes the observer as being a man's head really severed from his body, and placed upon the table. Upon keener scrutiny, however, it is patent that the so-called "wondrous illusion" is effected by the body of the man being concealed by the green baize at the back of the table upon which his head rests. Yet it must be said that so far as it goes the illusion is very cleverly effected. We are glad to be able to notice an improvement in the vocal music provided. The young lady who performed the vocal accompaniment to Mr. Damer Cape's entertainment, upon the evening that "The Decapitated Head" was introduced, seemed to be a singer of some promise, and her songs were a welcome contrast to what we have lately heard at

the Polytechnic. The directors have recently been making alterations and improvements relating to the ventilation of the building, and the modes of ingress and egress, which considerably contribute to the comfort and enjoyment of the audience.

THE ALABAMA CLAIMS.—Mr. Cowen, M.P., in the course of his address to the electors and non-electors of Newcastle, on Tuesday, made the following observations on the question of the Alabama claims:—"I had a petition forwarded to me from a public meeting in this room, in the early part of this year, praying the House of Commons to allow the question between this country and America, arising out of the Alabama depredations, to be referred to arbitration. I agreed with the prayer of that petition, and I am now glad to learn there is some prospect of the question being reconsidered; and if Lord Stanley reopens this discussion with the United States Government, I think he will in that particular be deserving of support. I cannot conceive anything being more serious to this country than a misunderstanding with America calculated to lead to a war. I would never have England to submit to dishonour or imposition, but if we have been in error respecting the Alabama, I cannot see what dishonour there can be in rectifying the mistake. Private individuals never hesitate to rectify mistakes, and there is no reason why nations should not do so also."

MR. DOULTON, M.P., AND HIS CONSTITUENTS.—One of the most stormy political meetings held in the metropolis for years took place on Thursday night at the Institution, Walworth. Mr. Doulton, the Adullamite member for Lambeth, invited the electors and non-electors of that borough to meet him. They responded in great force; but the honourable gentleman found it impossible to get a hearing, although it is said the room had been, as far as possible, packed with his adherents. The meeting was announced for eight o'clock, but as early as a quarter before six, outside the private door or stage entrance to the lecture-hall, a number of gentlemen were assembled—each armed with a ticket which gave the privilege of a private *entrée* to the possessor. A sergeant and constable of police "kept" the door, which closed against all unprovided with the talismanic ticket. At a quarter-past six almost every seat on the platform, and the front seats in the hall, were occupied by the ticket-holders, the consequence being that at a later hour—half-past six—when the front doors were thrown open, a large number of electors who came prepared to take part in the proceedings had to content themselves with standing-room at the end of the hall. The front row of the gallery was occupied solely by a party of pottery lads. The entire proceedings partook of such disorder and tumult as are seldom witnessed at a public meeting in this country. For about twenty minutes Mr. Doulton persevered in addressing the reporters, who, being within a foot of him, were just able to catch the drift of his remarks; but while he was in the act of speaking a rush was made to the platform, and "confusion worse confounded" prevailed until Mr. Doulton had retired. Then another chairman was elected, and a series of resolutions were carried condemning Mr. Doulton, approving of Messrs. Gladstone, Mill, and Hughes, and pledging the meeting never to cease from its efforts in favour of reform, until manhood suffrage, "protected by the ballot," shall be conceded by the legislature.

HOME FOR LITTLE BOYS.—The half-yearly meeting of the supporters of this institution, which has been established for the reception, education, and industrial training of destitute boys under ten years of age, was held on Saturday at the London Tavern, Mr. Sheriff Lycett presiding. The chairman, in addressing the meeting, said that the working of the Home was proceeding satisfactorily, and 100 destitute boys, who would otherwise be in danger of falling into crime, were now being fed, educated, and trained to industrial work in this admirable institution. The committee, profiting by the experience of other institutions, and having resolved to carry out effectually the best plan for the training of the inmates, resolved last year to establish the Home in the country, and to give up the premises now occupied by the boys at Tottenham. A site had been purchased at Horton Kirby, near Farningham, Kent, and the foundation-stone of the building proposed to be erected for the permanent establishment of the institution was laid on the 7th of July in the present year by her Royal Highness the Princess of Wales. Work was commenced immediately after, and he was glad to be able to inform those whom he had the pleasure of addressing that five out of the seven houses which were to form "the Home" were now almost completed, and that there was every reason to believe that they would be ready for occupation early in the ensuing summer. Each of the houses would be under the control of a superintendent and his wife, acting as matron, and would accommodate thirty boys. When the five houses spoken of were finished, 150 boys could be received, and on the completion of the workshops and other structures there would be accommodation for 300. The chairman concluded, amid loud applause, by saying that he wished his name to be put down for a subscription of fifty guineas, in addition to his former donations. The election of five out of thirty-four approved candidates was then proceeded with, after which the meeting closed. In the evening a concert in aid of the "Children's Cottage Fund" was given at the drill-hall, Northumberland-park, Tottenham.

THE LOSS BY THE CATTLE PLAGUE.—Of the cattle attacked by the plague, 210,000 are dead, and at 12s. each—for the old estimate of 10s. a head does not adequately represent the prices realized during the

last few years—their value is 2,520,000*l.* The Government have slaughtered 58,000 to prevent the spread of the disease; to these add a much greater number, say 100,000 animals, butchered in an unripe and growing state, making about half-price at market; that is, 153,000 altogether, at 6*s.* each, losing 918,000. Then 34,000 of the attacked recovered, while 11,000 are unaccounted for; say that the decrease in value upon these was 3*s.* a head on 45,000 animals, losing 135,000*l.* more. The estimated destruction of property by the plague thus amounts to 3,573,000*l.* But still further, this sudden diminution of the farmer's breeding, milking, growing, and fattening stock involved a sacrifice of part of a year's profit upon stock which could not be replaced all at once, and which has had to be replaced by help of much borrowed capital. The 363,000 animals that were swept away would have yielded clear profit, say at the rate of 10 per cent. per annum on their value, or 2*s.* each; and taking part of this, say 10*s.* each, we have 181,000*l.* to be added to the farmers' loss by the plague, making a total of 3,754,000*l.* The value of the 5,000,000 ordinary head of cattle in Great Britain, reckoned as before at 12*s.* each, is 60,000,000*l.*; so that the loss has been 6*s.* per cent. of the whole. It will be said that this per centage, arrived at from a consideration of money value differs but little from the 5 per cent. in number of cattle lost; what, therefore, we would protest against is calculating our losses in proportion to our standing head of animals, instead of saying what percentage of our annual cattle production has been destroyed by one year's invasion of the plague. This alters the aspect of the case altogether, and sets the importance of cattle-trade regulation in its true light. Taking into consideration the number of calves butchered, the early maturity of our improved breeds, and the decreased practice of keeping old working oxen, we conclude that very nearly one-third of our 5,000,000 head of cattle are turned into meat every year—that is, say 1,500,000. Averaging the value of veal calves, ordinary fat beasts, heavy Christmas bullocks, and the pedigree breeding animals exported at 18*s.* each, the sum amounts to 27,000,000*l.*; and adding for milk, butter, and cheese 3,000,000*l.*—which is millions under the estimate of some statists—our yearly production of beef and other cattle products is seen to be 30,000,000*l.*—no less than half the total value of our horned stock. And hence the loss of 6*s.* per cent. of our stock is equivalent to 12*s.* per cent. or one-eighth of our annual production.—*Daily Telegraph.*

CHIGNONS.—A correspondent sends us the following information, which will be comforting to many of our countrywomen:—"Ladies who wear chignons will be glad to know that is not true that the hair for chignons is procured from the corpses of people who die in hospitals and other public institutions. When death ensues the hair becomes brittle, and cannot be curled and twisted into form. Marseilles is the great entrepôt for the trade in human hair, more than 40,000lb. weight of this commodity being imported there annually, chiefly from Italy, and more particularly from Sicily, Naples, and the States of the Church, while a moderate quantity comes from Spain and certain departments of France. The French provinces which yield the largest supply are Brittany and Auvergne, and buyers go round on market-days, when the young demoiselle who wishes to dispose of her locks mounts a wine-cask, and, unloosening her headress, showers down her hair. An active bidding follows. As the weight of hair in an ordinary chignon does not exceed three ounces and a-half, the annual quantity imported into Marseilles alone would be sufficient for upwards of 180,000 headdresses. A large quantity of the hair arriving at this port is there made up and re-exported to Algeria and Spain. The hairdressers of Marseilles, all of whom are more or less engaged in the chignon trade, are something like 400 in number; of these, four large houses manufacture among them 55,000 chignons annually for home consumption alone, 30,000 of which are sent into the interior, while the remaining 25,000 are disposed of in Marseilles and the suburbs. One Parisian house in the Passage des Petits Pères des retails no less than 15,000 chignons annually, at prices averaging from 12*f.* to 70*f.* each, although chignons can be purchased as high as 250*f.* Chignons of red or flaxen hair, which comes chiefly from Scotland, are the most expensive. When the hair arrives at the manufacturer's, which it does in large sacks holding something like a couple of cwt. each, it is thoroughly washed in hot water until every particle of grease is removed from it; it then has a final bath of potash, and when perfectly dry is passed through common flour. The number of chignons exported from France to England during the past year was 11,954, in addition to which there was exported a sufficient quantity of hair for 7,000 to be made up in England. The total value of the exports of hair and chignons from France during 1865 amounted to 1,206,605*f.*, or upwards of 45,000*l.* sterling. England took the largest quantity, and the United States figure next on the list."—*Pall Mall Gazette.*

HOLLOWAY'S OINTMENT AND PILLS.—EXPERIENCE BEFORE AUTHORITY.—For nearly a third of a century have these remedies stood in the foremost rank for overcoming ulcers, sores, swellings, rashes, and all description of skin diseases. At first the faculty denounced these medicaments, but the experience of sufferers overthrew all interested opposition. Those whom Holloway's medicines had cured, told other invalids the benefit they had derived from their use; these in their turn tried them, found equally satisfactory results, and thus are these admirable curatives used and prized throughout the habitable globe. The ointment has always been applied with the most success in erysipelas, varicose veins, swelled ankles, and numberless other infirmities by which thousands around us are sorely oppressed.

India, is now only a question of form and of opportunity." The Minister promises that whenever the unhappy circumstances in which the country now is shall permit, the Brazilian Government will consider as an object of the highest importance "the realisation of that which the spirit of Christianity has long demanded from the civilised world."

DR. LIVINGSTONE.—Accounts from Mr. Kirk at Zanzibar state that leaving the Royuma, Dr. Livingstone passed among large villages of the Waiao tribe, by whom he was well received. When last seen he had set out from the village of Mataka (where he had abundance of food, including rice and beef, for the people have large herds) en route for Lake Nyassa, distant four days' journey. Mr. Kirk says that the time at which he wrote (Oct.) was propitious for African travel. The road to Unyamwezi and Nyassa were quite open; traders had arrived there and reported that any one might go alone all the way without molestation.

GARIBALDI AND EARL RUSSELL.—The *Movimento* publishes the following letter from General Garibaldi:—"To the Italians.—Lord John Russell is coming to visit Italy. I wish to make known to my compatriots that the illustrious statesman in 1860 threw into the scale of our country's destiny the powerful voice of England against those who wished to intervene and to isolate in Sicily the movement for emancipation. Thanks to this generous idea, the deliverance of the Neapolitan continent was facilitated and the union of the Italian family, now so happily accomplished, became possible. To this noble person, then, the well-merited expression of our gratitude.—G. GARIBALDI, Caprera, Dec. 4, 1866."

THE KING AND THE TAILOR.—A Berlin letter has the following:—"The King and the Princes have returned from their shooting excursion at Dessau. His Majesty, during his visit, was received at the entrance of a village by the principal inhabitants, preceded by the schoolmaster, charged to deliver an address. The document, being well drawn up, was very graciously listened to, and the King shortly after asked for a copy, as he wished to preserve it. The schoolmaster, greatly pleased, drew from the pocket of a new coat which he wore a paper, and handed it to his Majesty, who, on opening it, exclaimed, with a smile, '16 thalers 20 groschen! I promise you the bill shall be punctually paid.' The schoolmaster, in the confusion of his joy, had handed the King the tailor's bill, left in the pocket of the new coat."

A TRAIBLE DEATH.—One Ferdinand Balagué has just been executed at Toulouse for trying to murder a gendarme and a keeper. The scene is graphically described by the local papers. Monsieur Balagué was polite to his executioners, as they were "only servants," but threatened to kick the priests, who came to shrive him, out of the cell. Then comes the old story. The condemned man had a meal outside, a bottle of red wine—he asked for white, which he said he never could take during his life, as it gave him heartburn, but they would not give it—coffee, and cheese, and enjoyed his breakfast very much: indeed, he commented on the fact in the following terms to the soldiers on duty in the courtyard:—"You will get your rations at nine, probably I shall get no more." He then jested pleasantly with the headsman, literally telling him, in the words of Hugo, to have his

Bare arm ready.

That the blow may be both swift and steady.

As he advanced to the block he burst out with torrents of abuse against the Emperor, and then shouted, "Vive '93! Long life—c'est un peu tard—te Robespierre! Long life to St. Just! There is no God! God is evil! Property is theft!"

A COLOURED CONVENTION.—The Indiana Coloured Convention adjourned on the 9th instant. The work of the session was the adoption of a memorial to the Legislature, an address to the voters of the State, and the final reports of committees. The memorial presents the past record of the race, proving loyalty to the Government under every circumstance, and asking equality before the law and suffrage. They particularly request that the law be changed, so that they may be allowed public schools. The address make the question of suffrage more prominent. Virtue and patriotism are thought more necessary to the voter than intelligence, yet claiming that as they are sufficiently intelligent to fight for the right they were certain not to vote wrong. They do not ask social equality. That is not a subject for legislation; it depends on culture and taste. This convention is said to have been one of the best ever held in the West by the coloured men, having in it minds of a high order.—*New York Sun*.

DISMISSAL OF PROVOST-MARSHAL RAMSAY.—The unceremonious ignoring of the bill of indictment for murder preferred against Provost-Marshall Ramsay, at the St. Thomas-in-the-East Circuit Court, must by this time be known to our readers in England. Ramsay has since been dismissed, not simply from the police, in which he held the appointment of inspector for the precinct of St. Catherine, but from the public service. To Ramsay's friends this is a cause of much disappointment; to the "upper" and the "governing and property" classes, it appears an outrage towards a man who played such a conspicuous part on the side of "loyalty" during the late "rebellion"; to all right thinking and honest men, however, it appears, as it appeared to his Excellency the Governor, "inexpedient" that one whose name is so singularly immortalised as that of Ramsay in connection with Morant Bay, should be retained in the public service. This, as punishment for all that he has done, is little enough; but there are men who think it hard that even thus much should have been meted out to him.

Washington (Jamaica) Morning Journal, Nov. 24.

TERRIBLE COLLIERY EXPLOSIONS AND LOSS OF LIFE.

On Wednesday afternoon, at half-past one o'clock, an explosion of firedamp occurred at the Oaks Colliery, near Barnsley, which has caused a frightful loss of life and serious injury to many others. At the time of the occurrence there were about 330 men and boys in the mine. Some twenty miners were brought up alive in the next three hours; but the searches, continued through the night, resulted in bringing up no fewer than eighty bodies, nearly all lifeless. In many cases, the horse and its young driver lay together in the sleep of death. The boys had fallen at the post of duty without a moment's warning. The men had hurried out of their "benks," and hastened towards the shaft; but the subtle after-damp had overtaken them in one fugitive mass, and, as if drunken, they had stumbled and fallen to rise no more. Some of the men found by the searchers were linked arm-in-arm. Conscious of their imminent peril, they had adopted this brotherly form of "union" to help one another through. In death, they were not divided. Many of the men died in their stalls. One of the last drawn up was the cupola-tenter, George Tasker, who was very little hurt, and on reaching the top, had the dead body of a cat in his hand. The report that some three dozen bodies lay within as many yards, encouraged the hope of recovering the remainder; but this was forbidden by subsequent experience. On Thursday morning some forty searchers were in the pit, when less than half of the number, feeling the air "sucking," made their way to the shaft, and were drawn up in safety. On reaching the surface, they were met with upbraids instead of congratulations, and a brave company of indignant volunteers, seven in number, were lowered down. Scarcely had they reached the bottom, when a thunderous crash, followed by a volcanic shower up the shaft, proclaimed a second explosion, and extinguished all hope of getting out one man more alive. Suddenly, simultaneously, all doors were thrown open, and out rushed screaming women, the wives of volunteers working in the pit. As they saw the inverted cone of smoke which hung above it, they threw up their hands in horror, and uttered piercing, thrilling shrieks of terror; some falling to the ground, and others staggering towards the spot. Brave men who had hitherto borne up nobly, were completely unnerved, weeping like children, or seated in attitudes of despair, rocking themselves to and fro, and shaking their heads in mournful certainty of their comrades' fate. Nevertheless, a hero of the name of Dawson offered himself for the enterprise. At this time, a third explosion convinced the most sanguine and the most heart-broken of the futility of any further attempt; and the matter was left in the hands of the Government inspector, the engineers, and the viewers. This last explosion was preceded by the cage being rapidly drawn up. It contained over a dozen men, twice the number for which it was constructed; and these had barely stepped out of the machine, before the blast rushed up the pit, and, striking the cage with terrific violence, hurled it through the head-gear of the shaft, and, shivering massive timbers, cast them into the air like pieces of paper. The effect was paralysing upon courageous fellows before willing to risk their lives for their friends and companions. The gentlemen present rapped the guards and shouted down the shaft; but those on whom they vainly called, were silent in death. Alas! those who remained were deprived of the services of several colleagues, including Mr. Parkin Jeffcock, engineer, and Mr. D. Stewart, the steward of the colliery, who were of the brave party that last descended the fatal shaft. Adam Fletcher, miner, was under Mr. William Sugden, and, after the nine o'clock explosion, wished him to come out; but he would persist in remaining. On they went till they came upon a stench; Mr. Sugden and he were last of the party; and then thought it safest to turn about. Mr. Sugden, being an old man, was again behind. "Hey up!" cried Fletcher; "can you manage?" He said, "Let me get up to you, and I think I can." They got to the pit bottom, and he is there now. The last that Fletcher saw of them was, Mr. Sugden and Mr. Trewett, underground-steward, talking together at the bottom, the latter beating his breast, and saying, "God help us, men; we are all done."

One of the gallant volunteers, supposed to have sacrificed his life in the forlorn hope of rescuing others from death, was recovered under circumstances almost miraculous. On Thursday, an hour or so before midnight, fire burst forth from the mouth of the pit. The firemen from Barnsley subdued the flames, and then thought that they heard a human voice. A bottle of brandy was let down, and received at the bottom. On this sign of life being given, two brave men offered to go down, and were let down by degrees. There they found Samuel Brown, of Barnsley, who, on reaching the upper air, when he had taken proper food and a short but deep sleep, was able to give a clear account of what he had observed and experienced. On the first explosion after his descent, the after-blast caught him; but he recovered from its effect, and took refuge in the lamp-house, a place of safety to which no other person had fled. He then made an exploration of the north incline, and, urging his way over mangled bodies to the mouth of the pit, pulled the signal bell. Nowhere had he seen a sign, or heard a sound, of life. This statement, confirmed as it was by the report of the two mining engineers who had descended to fetch him up, supported the Government inspector, against the natural remonstrances

of the bereaved families, in the proposed precaution of a three days' interval before a further descent. Brown is now nearly recovered.

It is surmised that the explosion was occasioned by some violation or neglect of the regulations concerning the use of the lamps; but nothing, at present, can be certainly known, none of those who have escaped being able to throw any light upon the dreadful occurrence. According to one statement, however, the declining engine-plane and the right and left levels of the mine were lighted with natural gas, collected by means of pipes, drawing it off from the large fissures into a gasometer, from which it was distributed in the usual way. There may have been an escape and an explosion from the accumulated mass, or the sad event may be traceable to the use of powder for blasting.

The bodies recovered from the mine were interred at Ardsley and Barnsley cemeteries on Sunday, the Bishop of Ripon taking part in the solemn service.

On Monday a second conference of mining engineers was held at Barnsley, to consider the steps to be taken for extinguishing the fire in the Oaks Colliery. It was decided to proceed with the work of closing the up-shaft and afterwards to close one of the down-cast shafts, as the best means of putting out the fire, which continues to burn in the workings.

All over the country subscriptions are being made for the relief of the widows and orphans. The Queen has given 200*l.* to Barnsley, the Prince of Wales 100*l.*, and the Princess 50*l.* At the Mansion House on Saturday the subscriptions amounted to over 700*l.*, and had reached 3,500*l.* last evening.

The circumstances connected with the death of Mr. Parkin Jeffcock, who was well known, not only in the colliery districts, but in many other parts of England, were very painful. He was repeatedly urged to make good his escape, but he would not desert his companions, and took his chance with the rest; the result being that, immediately after the cage into which he might have entered had reached the pit's mouth, he and many other brave men perished in the last explosion.

The inquest on the bodies recovered from the pit was formally opened on Friday. After the bodies had been viewed and identified, Mr. Charles Morton, Government inspector, told the coroner and jury that it was not at all likely that any one in the mine was alive. He was of opinion that a three days' interval should take place before any further descent was attempted. As he recommended that the inquest should be adjourned, it was adjourned accordingly to Thursday next. Some of the evidence on the identification of the bodies was of the most affecting character.

Of the injured persons who were brought alive out of the pit the greater number have died, and with a few favourable exceptions, those who yet linger in pain are clinging with a very faint and gradually loosening hold on life. The women, with their shawls or kerchiefs closely pinned over the head, as is the North of England manner, moan to themselves as they walk to and fro distractedly, or cry with more emphasis of grief when they stand in sympathetic groups together. I saw one woman trying to conquer her own sorrow as she spoke the common and familiar words of religious consolation—never too common, never too familiar—to a mourner younger than herself. As the aged woman spoke, her self-constraint gave way; and as her voice failed and her tears broke forth, she turned suddenly round, as from a task too hard to finish, and went with a hurried step on her desolate road. Four women stood together near a house door, weeping bitterly and swaying their bodies, in the weary pain of grief. A man said, roughly and impatiently, "It'll dunno good, give o'er, give o'er." There was no want of real feeling in this man. He had worked like a giant, I was told, to get the dead and dying out of the pit.

Instances are not wanting in which the lives of men have been spared apparently through the most trivial causes. One man, contrary to his usual custom, left the pit to go home to his dinner. He was about to return to his work when the explosion occurred. His own life was saved, but his aged father and one of his sons were killed. Another man had two sons in the pit at the time of the accident. He was among the first of the volunteers to go down, and after a long anxious search the body of his youngest son was found, his arm broken by the force of the explosion, and his body otherwise mutilated. When he reached home he was so thoroughly prostrate that he was compelled to rest. Early next morning he got up, intending to renew the search for his other boy. His wife entreated him not to venture down the pit again, but he said he could not rest until his boy was recovered either dead or alive. She pointed to three other little ones, and begged for their sakes that he would not go. He promised not to descend the pit again, and then he returned to work. In less than an hour the second explosion occurred. "I thank God now," said the poor fellow, "that I did as my wife wished me."

The latest official return of the missing is as follows:—On Wednesday 330 men and boys went into the mine; on Thursday twenty-five explorers were lost; making a total loss of 358. Eighty-six on Thursday morning had been brought out of the pit, of whom eighteen were alive; six of these died during Thursday and Friday morning, and the rest are in a precarious condition.

Close upon the heels of the awful catastrophe at Barnsley, another pit explosion, accompanied with great loss of life, has occurred near Harecastle, Staffordshire. Shortly before noon on Thursday the

accident happened in the North Stafford Coal Company's colliery, Talk-o'-the-Hill. At the time of the explosion about 150 men and boys were working at the 8ft. seam, about 300 yards deep, and fifty were at work in the 7ft. seam, some sixty yards higher up. The latter were apprised of the explosion in the 8ft. workings by the sounds of the rushing gas, which came towards them, making for the shaft like a noise of thunder. Knowing too well the meaning of the sound, these men at once hurried to the lower shaft, and were drawn up in safety, but the "hooker-on," who placed them in the "cage" to ascend, having to wait to the last, was struck by the gas, forced against a wall, and blown to pieces. Of the 150 men in the lower workings only thirteen were brought alive to the surface, and one or two of them died shortly afterwards. All the rest perished. The explosion produced a shock like that of an earthquake, and dense volumes of smoke rushed up from the pit and filled the air, so that nothing could be seen but smoke for hundreds of yards. The most prompt and energetic measures were taken by the managers of the mine to rescue the unfortunate fellows below. Plenty of willing helpers were at hand, and, in spite of the danger from the gas still remaining in the pit, a number of men descended, many of whom were brought up shortly afterwards half suffocated, and were only restored by contact with the fresh air. The drawing up of the dead bodies was continued up to between eight and nine on Thursday night, when Mr. Wynne, the Government inspector, and several engineers and managers, who had come from different parts of the district to volunteer their assistance, commenced efforts to clear the foul air and restore the ventilation of the pit. This was done as far as was practicable with safety, and the search for bodies was resumed. Up to seven o'clock on Friday morning fifty-eight bodies had been drawn up, and then another effort was made to restore the ventilation. This occupied some hours. In addition to the great sacrifices of human life, fourteen horses were burnt to death, and their stable, set on fire by the gas igniting the straw in it, was destroyed. This set fire to a portion of the pit, but the flames were soon extinguished. The greatest distress is caused by the occurrences. Most of the men were married, with families, and some of the most harrowing tales are related of the condition of the poor survivors. The actual number of lives already ascertained to be lost by this catastrophe is eighty-four, and there are not fewer than forty-two widows and eighty-nine orphans left desolate. Owing to the presence of foul air, the exploration of the pit was necessarily suspended on Saturday, and the search was further delayed on Sunday and Monday by the breakage of some of the gearing.

On Monday a public meeting was held at Talk-o'-th'-Hill. It was influentially attended, and several very liberal donations were announced. Other meetings are to be held in the county, and subscription lists are to be placed in all the principal towns.

It is stated that the cause of this terrible accident has now been discovered. A blacksmith's lamp has been found with the top off. The smith's head was blown to pieces. He had gone down to shoe horses and strolled into the workings.

There was also an explosion of fire-damp last week at the Bank Collieries, Little Hulton, near Manchester, which proved fatal to five of the injured colliers. One man named Southern sustained a fracture of the skull, and some eighteen or twenty others were most severely hurt.

Miscellaneous News.

NEW CENSUS FOR THE CITY OF LONDON.—At the Court of Common Council, on Thursday, Mr. Lawley, chairman of the Local Government and Taxation Committee, presented a report on a census which had been obtained in reference to the city, from which it appeared that the night population of the city and liberties, consisting chiefly of "care-takers" of property, and the humbler classes, numbered 113,387; the mercantile and commercial population engaged in the city daily, but not included in the last-mentioned number, amounted to 170,133; the total day population residing in the city to 283,520; and the number of persons resorting to the city daily, in sixteen hours, not included in the above, being customers, clients, and others, to 509,611. The persons frequenting the city daily in twelve hours, from six a.m. to six p.m., were 549,613; in sixteen hours, from five a.m. to nine p.m., they were 679,744, and in twenty-four hours they were 728,986.

ROYAL POLYTECHNIC.—A change has been made in the programme provided at this place of rational amusement. Mr. Damer Cape's "Shakespeare and his Creations" has been removed to make way for a new scene called "The Decapitated Head," which at first sight strikes the observer as being a man's head really severed from his body, and placed upon the table. Upon keener scrutiny, however, it is patent that the so-called "wondrous illusion" is effected by the body of the man being concealed by the green baize at the back of the table upon which his head rests. Yet it must be said that so far as it goes the illusion is very cleverly effected. We are glad to be able to notice an improvement in the vocal music provided. The young lady who performed the vocal accompaniment to Mr. Damer Cape's entertainment, upon the evening that "The Decapitated Head" was introduced, seemed to be a singer of some promise, and her songs were a welcome contrast to what we have lately heard at

the Polytechnic. The directors have recently been making alterations and improvements relating to the ventilation of the building, and the modes of ingress and egress, which considerably contribute to the comfort and enjoyment of the audience.

THE ALABAMA CLAIMS.—Mr. Cowen, M.P., in the course of his address to the electors and non-electors of Newcastle, on Tuesday, made the following observations on the question of the Alabama claims:—"I had a petition forwarded to me from a public meeting in this room, in the early part of this year, praying the House of Commons to allow the question between this country and America, arising out of the Alabama depredations, to be referred to arbitration. I agreed with the prayer of that petition, and I am now glad to learn there is some prospect of the question being reconsidered; and if Lord Stanley reopens this discussion with the United States Government, I think he will in that particular be deserving of support. I cannot conceive anything being more serious to this country than a misunderstanding with America calculated to lead to a war. I would never have England to submit to dishonour or imposition, but if we have been in error respecting the Alabama, I cannot see what dishonour there can be in rectifying the mistake. Private individuals never hesitate to rectify mistakes, and there is no reason why nations should not do so also."

MR. DOULTON, M.P., AND HIS CONSTITUENTS.—One of the most stormy political meetings held in the metropolis for years took place on Thursday night at the Institution, Walworth. Mr. Doulton, the Adullamite member for Lambeth, invited the electors and non-electors of that borough to meet him. They responded in great force; but the honourable gentleman found it impossible to get a hearing, although it is said the room had been, as far as possible, packed with his adherents. The meeting was announced for eight o'clock, but as early as a quarter before six, outside the private door or stage entrance to the lecture-hall, a number of gentlemen were assembled—each armed with a ticket which gave the privilege of a private *entrée* to the possessor. A sergeant and constable of police "kept" the door, which closed against all unprovided with the talismanic ticket. At a quarter-past six almost every seat on the platform, and the front seats in the hall, were occupied by the ticket-holders, the consequence being that at a later hour—half-past six—when the front doors were thrown open, a large number of electors who came prepared to take part in the proceedings had to content themselves with standing-room at the end of the hall. The front row of the gallery was occupied solely by a party of pottery lads. The entire proceedings partook of such disorder and tumult as are seldom witnessed at a public meeting in this country. For about twenty minutes Mr. Doulton persevered in addressing the reporters, who, being within a foot of him, were just able to catch the drift of his remarks; but while he was in the act of speaking a rush was made to the platform, and "confusion worse confounded" prevailed until Mr. Doulton had retired. Then another chairman was elected, and a series of resolutions were carried condemning Mr. Doulton, approving of Messrs. Gladstone, Mill, and Hughes, and pledging the meeting never to cease from its efforts in favour of reform, until manhood suffrage, "protected by the ballot," shall be conceded by the legislature.

HOME FOR LITTLE BOYS.—The half-yearly meeting of the supporters of this institution, which has been established for the reception, education, and industrial training of destitute boys under ten years of age, was held on Saturday at the London Tavern, Mr. Sheriff Lycett presiding. The chairman, in addressing the meeting, said that the working of the Home was proceeding satisfactorily, and 100 destitute boys, who would otherwise be in danger of falling into crime, were now being fed, educated, and trained to industrial work in this admirable institution. The committee, profiting by the experience of other institutions, and having resolved to carry out effectually the best plan for the training of the inmates, resolved last year to establish the Home in the country, and to give up the premises now occupied by the boys at Tottenham. A site had been purchased at Horton Kirby, near Farningham, Kent, and the foundation-stone of the building proposed to be erected for the permanent establishment of the institution was laid on the 7th of July in the present year by her Royal Highness the Princess of Wales. Work was commenced immediately after, and he was glad to be able to inform those whom he had the pleasure of addressing that five out of the seven houses which were to form "the Home" were now almost completed, and that there was every reason to believe that they would be ready for occupation early in the ensuing summer. Each of the houses would be under the control of a superintendent and his wife, acting as matron, and would accommodate thirty boys. When the five houses spoken of were finished, 150 boys could be received, and on the completion of the workshops and other structures there would be accommodation for 300. The chairman concluded, amid loud applause, by saying that he wished his name to be put down for a subscription of fifty guineas, in addition to his former donations. The election of five out of thirty-four approved candidates was then proceeded with, after which the meeting closed. In the evening a concert in aid of the "Children's Cottage Fund" was given at the drill-hall, Northumberland-park, Tottenham.

THE LOSS BY THE CATTLE PLAGUE.—Of the cattle attacked by the plague, 210,000 are dead, and at 12/- each—for the old estimate of 10/- a head does not adequately represent the prices realised during the

last few years—their value is 2,520,000L. The Government have slaughtered 55,000 to prevent the spread of the disease; to these add a much greater number, say 100,000 animals, butchered in an unripe and growing state, making about half-price at market; that is, 155,000 altogether, at 6/- each, losing 918,000. Then 34,000 of the attacked recovered, while 11,000 are unaccounted for; say that the decrease in value upon these was 3L. a head on 45,000 animals, losing 135,000L. more. The estimated destruction of property by the plague thus amounts to 3,573,000L. But still further, this sudden diminution of the farmer's breeding, milking, growing, and fattening stock involved a sacrifice of part of a year's profit upon stock which could not be replaced all at once, and which has had to be replaced by help of much borrowed capital. The 363,000 animals that were swept away would have yielded clear profit, say at the rate of 10 per cent. per annum on their value, or 24/- each; and taking part of this, say 10/- each, we have 181,000L. to be added to the farmers' loss by the plague, making a total of 3,754,000L. The value of the 5,000,000 ordinary head of cattle in Great Britain, reckoned as before at 12/- each, is 60,000,000L; so that the loss has been 64 per cent. of the whole. It will be said that this per centage, arrived at from a consideration of money value differs but little from the 5 per cent. in number of cattle lost; what, therefore, we would protest against is calculating our losses in proportion to our standing head of animals, instead of saying what percentage of our annual cattle production has been destroyed by one year's invasion of the plague. This alters the aspect of the case altogether, and sets the importance of cattle-trade regulation in its true light. Taking into consideration the number of calves butchered, the early maturity of our improved breeds, and the decreased practice of keeping old working oxen, we conclude that very nearly one-third of our 5,000,000 head of cattle are turned into meat every year—that is, say 1,500,000. Averaging the value of veal calves, ordinary fat beasts, heavy Christmas bullocks, and the pedigree breeding animals exported at 18/- each, the sum amounts to 27,000,000L.; and adding for milk, butter, and cheese 3,000,000L.—which is millions under the estimate of some statists—our yearly production of beef and other cattle products is seen to be 30,000,000L.—no less than half the total value of our horned stock. And hence the loss of 64 per cent. of our stock is equivalent to 124 per cent. or one-eighth of our annual production.—*Daily Telegraph*.

CHIGNONS.—A correspondent sends us the following information, which will be comforting to many of our countrywomen:—"Ladies who wear chignons will be glad to know that is not true that the hair for chignons is procured from the corpses of people who die in hospitals and other public institutions. When death ensues the hair becomes brittle, and cannot be curled and twisted into form. Marseilles is the great entrepôt for the trade in human hair, more than 40,000lb. weight of this commodity being imported there annually, chiefly from Italy, and more particularly from Sicily, Naples, and the States of the Church, while a moderate quantity comes from Spain and certain departments of France. The French provinces which yield the largest supply are Brittany and Auvergne, and buyers go round on market-days, when the young demoiselle who wishes to dispose of her locks mounts a wine-cask, and, unloosening her headdress, showers down her hair. An active bidding follows. As the weight of hair in an ordinary chignon does not exceed three ounces and a-half, the annual quantity imported into Marseilles alone would be sufficient for upwards of 180,000 headdresses. A large quantity of the hair arriving at this port is there made up and re-exported to Algeria and Spain. The hairdressers of Marseilles, all of whom are more or less engaged in the chignon trade, are something like 400 in number; of these, four large houses manufacture among them 55,000 chignons annually for home consumption alone, 30,000 of which are sent into the interior, while the remaining 25,000 are disposed of in Marseilles and the suburbs. One Parisian house in the Passage des Petits Pères des retails no less than 15,000 chignons annually, at prices averaging from 12/- to 70/- each, although chignons can be purchased as high as 250/- Chignons of red or flaxen hair, which comes chiefly from Scotland, are the most expensive. When the hair arrives at the manufacturer's, which it does in large sacks holding something like a couple of cwt. each, it is thoroughly washed in hot water until every particle of grease is removed from it; it then has a final bath of potash, and when perfectly dry is passed through common flour. The number of chignons exported from France to England during the past year was 11,954, in addition to which there was exported a sufficient quantity of hair for 7,000 to be made up in England. The total value of the exports of hair and chignons from France during 1865 amounted to 1,206,605/-, or upwards of 45,000/- sterling. England took the largest quantity, and the United States figure next on the list."—*Pall Mall Gazette*.

HOLLOWAY'S OINTMENT AND PILLS.—**EXPERIENCE BEFORE AUTHORITY.**—For nearly a third of a century have these remedies stood in the foremost rank for overcoming ulcers, sores, swellings, rashes, and all description of skin diseases. At first the faculty denounced these medicaments, but the experience of sufferers overthrew all interested opposition. Those whom Holloway's medicines had cured, told other invalids the benefit they had derived from their use; these in their turn tried them, found equally satisfactory results, and thus are these admirable curatives used and prized throughout the habitable globe. The ointment has always been applied with the most success in erysipelas, varicose veins, swelled ankles, and numberless other infirmities by which thousands around us are sorely oppressed.

Literature.

A BOOK FOR GIRLS.*

There are few American writers of fiction whose works have won for them so high a reputation as that so quickly achieved by the author of "The Gayworthys" on the publication of that story. And so solid appeared to be the substratum of Christian philosophy upon which the work was founded, that the remembrance of it may be sufficient to bespeak for a new volume from the same pen that welcome which its predecessor enjoyed. "The Gayworthys" was a book which all intelligent readers delighted in, and probably it attracted them from both sexes and all ages in almost equal proportion. The volume before us is *par excellence* a book for girls. All but dull girls will enjoy it, and these only, unless where moral obliquity is present, can fail to be profitably influenced by it. And first let it be premised this is not a love story, although it is necessary to qualify that assertion by intimating that as it concerns mainly a bevy of frolicsome mischievous girls (for the steady ones move quietly across the scene leavening the mass), the object of their desire can hardly be left out of account. The chief interest of the story, however, as its title indicates, is gathered around Leslie Goldthwaite, a young girl of fifteen; and this summer in her life, the incidents of which are chronicled here, is the point at which doubt and faith, vain desire and Christian aspiration, enter into conflict, and issue in an overcoming faith and a life which indeed makes all things new. To tell how this came about would be to tell the tale and mar the telling; but it is important to notice that the change was wrought by influences which actual experience and the promises of Christ alike credit with a vitalising power. Leslie, when we first meet her, is a truthful girl, of loving disposition. "She was eager for truth; yet now and then she would thrust it aside. She said that 'nobody liked a nicely-pointed moral better than she did, only she was just as lief it shouldn't be pointed at her.' The fact was she was in that sensitive state in which many a young girl finds herself, when she begins to ask and to weigh with herself the great questions of life, and shrinks shyly from the open mention of the very thing she longs more fully to apprehend." It was Leslie's good fortune to be much in the company of a cousin thirteen years her senior, to whom Leslie's mother playfully gave the name of "Ladies' Delight"; "nobody had ever been supposed to be devoted to her; she had never been reported as 'engaged'; there had never been any of this sort of gossip about her; gentlemen found her, they said, "hard to get acquainted with"; but it was her girl-friends and women-friends who knew her best, and declared that there was nobody like her; and so came her *soubriquet* and the double pertinence of it." Such a companion was Leslie's especial delight, as she was also her faithful monitor, and the friend who, above all earthly friends, knew how to adapt the knowledge she herself possessed to the moods and characteristics of her wayward cousin. "She never hammered in the head with a punch like a carpenter," Leslie said of her. By this means more than any other was Leslie's receptivity for spiritual truths quickened.

Briefly, the question at this time agitating Leslie's young heart—surrounded as she was by all the vanities of New York life, and possessed of strong common sense and much wit and natural vivacity—was this: "Wasn't beauty put into the world for the sake of beauty? and wasn't it right to love it, and make much of it, and multiply it? What were arts and human ingenuities for, and the things given to work with?" These queries especially pressed upon her mind one Sunday when she was seated in church as a visitor of Mrs. Linceford—

"Leslie could not help thinking how elegant Mrs. Linceford was as she swept in, in her rich black silk, and real lace shawl, and delicate costly bonnet, and the perfectly gloved hand that upheld a bit of extravagance in Valenciennes lace and cambric, made devotion seem—what? The more graceful and touching in one who had all this world's luxuries, or—almost a mockery? The pheasant plumed bats went decorously down in prayer, but the tail feathers ran up perker than ever from the posture; Leslie saw this because she had lifted her own head and unclosed her eyes in self-indignant honesty, when she found on what her secret thoughts were running. 'How much was right in all this that was outwardly so beguiling?' and where did the 'serving Mammon' begin?"

We need not follow Leslie through all the self-accusings and reassurings of her conscience about these matters, for they were soon superseded by the intelligent conviction that it was

in the "seeking first" the real question lay. "By-and-bye she would go back of the other to this, and see clearer, in the light perhaps of something that had been already given her, and which, as she lived on towards a fuller readiness for it, should be brought to her remembrance."

It will be seen that the charm and value of this book are not at all in the fiction element. They are rather in the fidelity to truth which is exhibited in the portrayal of each individual character, and of the moral effects produced by various scenes and incidents upon different people. Having indicated her purpose, the author neither loses sight of it in the mazes of an ordinary romance story, nor does she parade, or in the slightest degree weary the reader with the application of her moral, although one cannot fail to see it and to feel that here is the true secret of Christian living. Space forbids us to enter at any length upon other characteristics of this little volume. But there are many worthy of notice, and which could hardly have belonged to it but as the work of the author of "The Gayworthys." Rebecca and Joanna Gayworthy have both their companion figures here; the meekness and the saintliness of the one, and the sterling goodness and brimming humour of the other, are both represented in this later volume. It would be possible to fill columns with the brilliant repartee of Sin Saxon. Our readers will hardly complain if we append two short quotations as samples of much that this smart young lady says, and with these we must conclude, most emphatically commanding the book as likely to be peculiarly helpful and satisfying to girls, although by no means to them exclusively:—

"Now we come to the superlative sort of people,—the extra good ones, who let everything go that isn't solid duty; all the ornament of life,—good looks, tidiness, even,—and everything that's the least bit jolly, and that don't keep your high-mindedness on the strain. I want to be *low-minded*—*weak minded*, at least—now and then. I can't bear fearlessly elevated people, who won't say a word that don't count; people that talk about their time being interrupted (as if their time wasn't everybody else's time, too) because somebody comes in once in a while for a friendly call; and who go about the streets as if they were so intent upon some tremendous good work, or big thinking, that it would be dangerous even to bow to a common sinner, for fear of being waylaid and hindered. I know people like that; and all I've to say is, that, if they're to make up the heavenly circles, I'd full as lief go down lower, where they're kind of social!"

"I've had a special disgust given me to superiority. I wouldn't be superior for all the world. We had a superior specimen come among us at Highslope last year. She's there yet, it's commonly believed; but nobody takes the trouble to be positive of it. Reason why, she took up immediately such a position of mental and moral altitude above our heads, and became so sublimely unconscious of all beneath, that all beneath, wasn't going to strain its neck to look after her, much less provide itself with telescopes. We're pretty nice people, we think; but we're not particularly curious in astronomy. We heard great things of her beforehand, and we were all ready to make much of her. We asked her to our parties. She came, with a look upon her as if some unpleasant duty had forced her temporarily into purgatory. She shied round like a cat in a strange garret, as if all she wanted was to get out. She wouldn't dance; she wouldn't talk; she went home early,—to her studies, I suppose, and her plans for next day's unmitigated usefulness. She took it for granted we had nothing in us but dance, and so—as Artemus Ward says—"If the American Eagle could solace itself in that way, we let it went!" She might have done some good to us,—we needed to be done to, I don't doubt,—but i's all over now. That light is under a bushel, and that city's hid, so far as Highslope is concerned. And we've pretty much made up our minds, among us, to be bad and jolly. Only sometimes I get thinking,—that's all."

GIFT-BOOKS.

Touches of Nature. By Eminent Artists and Authors. (Alexander Strahan and Co.) This is a really magnificent volume, containing no less than ninety-eight illustrations, designed by our best artists, from Millais and Holman Hunt to poor Paul Gray and Thomas Morten, and rendered on wood by engravers differing in their "school" as Mr. J. Linton and the Dalziels, Whymper and Swain. It is true that many, very many, persons are already in possession of these pictures, as they formed the adornments of some of the most popular periodicals during the past year; or, as the dedication to Dr. Norman M'Leod expresses it, are "the richest fruit of Strahan and Company's magazines." But the delightfulness of the volume is not the least, for very different indeed do these beautiful engravings appear when thus carefully printed on fine thick paper, and with gold borders, as compared with their show in the midst of letterpress, and produced under the exigency of striking off scores of thousands.

We cannot run through this long list, in which none but worthy, and many truly noble, drawings are satisfactorily presented to us. We have our preferences, even amidst the works of the same artist; and there are a few artists who seem to us, while they draw well, to be wanting in imaginativeness, and to have failed in realising the conceptions of the writers they illustrate. Of the four by Mr. Millais, there is but one that we

think thoroughly worthy of his genius, and that is "The Lost Piece of Silver"; and there is one, "Arrested," which is only in the least degree possible worthy to bear his monogram. Mr. Holman Hunt's, "Go, work while it is called to-day," is excellent in its truth, but the wood fails to give us the artist's peculiarities of expression. We think Mr. Tenniel almost in every case is artificial and stiff. Mr. North is charming in both "Winter" and "The Coming of the Spring." Mr. Barnes has thoroughly caught the spirit, and truthfully presented the scenery of that story of Gottsels, to which most of his illustrations belong; but in others, also, has displayed high power of realisation, and not a little original thought and genuine feeling. Mr. Pettie distinguishes himself in "The Old Man-o'-War's Man," and in "Grace Winning Grace." Paul Gray's contributions will probably be well remembered by readers of *Good Words*—they are "Hereward's Funeral," and "City Children in the Country"; the former not quite original—for who does not remember a popular picture which has all the incidental detail of this?—the latter, however, very full of suggestion, and very charming. We do injustice to artists that we pass by; but here must end the indication of a few of our preferences. As to the engravers, recognising as we have often done the extraordinary merits of the blocks that come from the Dalziels, we must expressly add, that our greatest delight in this volume has been in the relief which we have found in the engravings of Linton and Whymper, which are rarely perfect in their exquisite delicacy and truth. We have little to say of the literary contents of the volume, which the pictures were originally designed to illustrate, as they have come before us at various times, in the magazines of Mrs. Strahan. They are in prose and verse. The prose always suffers somewhat from its detachment from the story, essay, or other composition to which it belongs, but always is sufficient to give an interest to the picture even if come for the first time before the eye. The verse consists of the most delicious of the poems contributed by Dora Greenwell, Christina Rossetti, Issa Craig, Jean Ingelow, George Macdonald, and others, to the magazines to which we have referred. It will thus be seen that the book has healthy and rich supplies for the mind, as well as delightfulness for the eye. We may add, that the cloth binding is superb; and that there was never, so far as we remember, a more splendid and worthy gift-book offered at the price at which this is published.

The *Parable of the Prodigal Son*; with Notes by JAMES HAMILTON, D.D., &c., and illustrated by HENRY COURtenay SELous. (J. Nisbet and Co.) If we place this amongst gift-books, it certainly is not with the intention of disparaging the "notes" of Dr. Hamilton, but for the sake of doing justice to the outward seeming, typography, and illustration of the volume, which has altogether the gift-book character. Mr. Selous is most prolific, and would, we should think, be much more happy and noble in some of his efforts if he attempted less. The twelve illustrations to the incomparable parable of "The Prodigal Son," are as entirely foreign to the true circumstance and environment and persons which would present themselves to the imaginations of our Lord's hearers, as it is possible that they should be. The spirit of the Divine word picture is utterly evaporated in the pictures of Mr. Selous. Than the "Riotous Living," and "The Festival," nothing could be more ridiculous. Yet all the designs have some character in grouping, and a feeble elegance in detail. The best are "The Happy Meeting," and "The Angry Brother." But we earnestly desire to separate Dr. Hamilton's work from Mr. Selous'. The exposition of the parable is very informal, but its spirit breathes in every page that Dr. Hamilton has written. Seizing its main points, and giving distinctness to the several truths that make up the whole representation, Dr. Hamilton then applies these truths to the temptations, dangers, duties, and providences of the common life of to-day, and illustrates and enforces them by gleanings from history, biographical anecdotes, observations of nature, and experiences in travel. It is a richly tesselated text; and it is a fervently pursued general impression to which all the details are made contributory. We could not always enjoy it, but at times all susceptible natures would be attracted, touched, and practically influenced by it. It has a whole heart and a brilliant mind in it, at any rate, and (best praise of all) is eminently fitted to engage attention and make salutary and lasting impressions in the case of youths who are entering into the world. To many others it will be welcome, and will be read with grateful pleasure; but to youths such as we refer to, it is the most suitable religious present for the New Year that has fallen into our hands.

Twigs for Nests; or, Notes on Nursery Nurture. By the Author of "The Expositions of the Cartoons of Raphael," &c. With illustrations in graphotype. (London: James Nisbet and Co.) All parents, if they are wise and not over conceited, are thankful to receive hints for their guidance in nursery matters, provided those hints are given, not by old maids who often assume to know so much about children, but by parents of many years' standing, who have many arrows in their quiver, and have shown in their own homes that "the more the merrier in a goodly company." Now, we opine that such a parent speaks in the pages of this beautiful book; he has had an "intimate acquaintance with two generations of children"; and the principles

* A Summer in Leslie Goldthwaite's Life. By the Author of "The Gayworthys," and "Faith Gartney's Girlhood." (Sampson Low, Son, and Marston.)

and plans he here suggests he has himself tried and found the value of. Above all, he constantly feels that the bond between parent and child is holy and heavenly, and in all his plans and hints he recognises the need of the Great Father's blessing. We were at first inclined to suspect something extravagant in this father's sage gossip anent the babies; but we have found nothing to offend, nothing to laugh at. Instead of this, there is much to learn and inwardly digest, which, if carried out into practice, would make it better for our children and ourselves. The author thinks that healthy babies should rarely be allowed to cry, that their wants should be so anticipated that there would be no need for the expression of them in a cry. If the nurse feels sure that there is no justifiable cause for a cry, the child should be left till it ceases of itself, since if immediate attention be paid to a child always on its crying, there is no little danger of a habit being formed which will make the little one a baby for life. Some very good remarks are made under the head of "Family Prayer." It is held that where there are children, the family worship should be such as they can appreciate, not only in the prayer, but in the selection of the portion of Scripture to be read, and that this again may be simplified for their grasp. The difficult question as to how the Sabbath should be kept by children is dealt with in no Sabbatarian spirit. The day is to be made a special day, and a very pleasant day. Games are not to be encouraged, nor is all fun and light-hearted frolic to be put down as a sin. A great cruelty, productive often of ruinous consequences in after life, is considered, is frequently done to children by an enforced silence and quietness during the usual religious service, after, perhaps, an hour and a half spent in the Sunday-school. But we need not indicate further the character of these directions how to gather twigs for our nests, and of what kind they should be. We feel that our words are likely to give a very sorry idea of the pleasant way in which many wise things are here put. To induce parents to look into these pages, we may say we believe their children would be the better and the happier for it. The volume is got up very nicely, and many of its illustrations, true to the purpose of the book, are such as not only have a true artistic character, but might make the hearts of the little ones themselves rejoice.

CHILDREN'S BOOKS.

The Chronicles of an Old Manor-house. By GEORGE E. SARGENT. (Religious Tract Society.) This work could not have been brought out at a more fitting time than the present. The author has written it in order to give a representation of religious life in England in the reigns of Henry VIII., Mary, and Elizabeth. The design is executed with great skill and completeness. The interest of the tale—for such this is, and a most interesting tale too—centres around the fortunes of an English gentleman's family, the members of which, one by one, after great conflicts, embraced the Protestant faith. All the more conspicuous topics of controversy of these periods are introduced. Mr. Sargent appears to have taken Sir Walter Scott's "Monastery" as his artistic model for this purpose, but if so, the copy is not a slavish one. The Romish priest and the Puritan pastor are thoroughly original sketches, and it would be difficult for many writers to do as Mr. Sargent has done, and give faithful portraits of both without exciting feelings of animosity to persons rather than to systems. The author shows his knowledge of human nature, and his knowledge, as well, of the real facts of history, by equitably balancing the goodness of men against the badness of their ecclesiastical principles. No sketch truer to life could have been given than that of the Puritan, who had himself barely escaped the stake, but who, when the law favoured him, would have called down fire & heaven against all "Brownists." As we seem to be approaching towards something like a national Romish State-Church, it will be as well for people, young and old, to know what Romish doctrines mean, and to what they will surely lead. Mr. Sargent's book is admirably calculated to give a competent knowledge of this to all young persons; who, while they read, will be as instructed as they are entertained.

Memorials of the Early Lives and Doings of Great Lawyers. By C. L. BRIGHTWELL. (London: T. Nelson and Sons, Paternoster-row.) The authoress of this little work has certainly exercised on the whole a sound discretion in her choice of "Great Lawyers"; though, using the word lawyer in its more strictly professional sense, we should hesitate to apply it to Lord Erskine, who, though perhaps the most brilliant advocate that ever addressed a jury, was certainly not a "great lawyer." The volume "is designed as a school prize-book," and the authoress hopes that the mind of many a youth may be led by a perusal of it, "to emulate the worthy example and tread in the footsteps of the eminent men who have from age to age filled the highest places in our courts of judicature." The authoress shares the views of those who condemn counsel for holding briefs in cases in which they are not entirely convinced of the righteousness of the cause they are retained to defend or prosecute; but she goes even further, and holds up to everlasting veneration those who will not undertake a cause "about which they have any doubt." Now, in ninety-nine cases out of a hundred that come before our courts of justice,

there is a vast amount of doubt as to which party is in the right; and a fair and impartial decision on the merits of the case can only be given after each party has been heard; and the advocate who refuses to hold a brief in any case where doubt exists as to its merits forsakes his function of advocate and takes upon himself that of judge. Besides, as the doubt is on one side as much as upon the other, the practical result of counsel not taking briefs in a cause "about which they had any doubt" would be that the cases would remain unheard, and an injustice would be done to the party who had the balance of right in his favour. No advocate need sacrifice his conscience to his client; he need not—indeed no judge would permit him—express his own individual opinion on the merits of the cause he is engaged in; much less need he follow the unhappy example of Mr. Phillips in the trial of Courvoisier. As the present Lord Chief Justice of England well remarked in a speech delivered at the banquet given to M. Barry, "it is his duty (i.e., an advocate's duty) to 'accomplish the interest of his clients *per fas*, but not *per nefas*; it is his duty, to the utmost of his power, 'to seek to reconcile the interests he is bound to maintain, and the duty it is incumbent on him to discharge, with the eternal and immutable interests of 'truth and justice.'" The book is happily written, the anecdotes are judiciously selected, and the type and paper are excellent, and if the readers for whom the volume is designed will avoid coinciding with the authoress in her misconception of the duties of an advocate, we heartily recommend it to parents and teachers as a gift-book, and think our young friends will find a few hours of the happy Christmas holidays pleasantly passed in the perusal of its pages.

The Early Start in Life. By AMELIA MARRYAT NORRIS (daughter of the late Captain Marryat), Author of "What became of Tommy," "A Week by Themselves," "Harry at School," "Long Evenings," &c. With illustrations by J. Lawson. (London: Griffith and Farran, corner of St. Paul's-churchyard.) The antedate of this publication marks it as a volume for the new year. And we should be pleased to learn that it largely engages the thought of our families during the Christmas and the New Year festivities. There are always interval hours separating the scenes of the common hilarity at Christmas, and were these occupied by our lads in reading such a story as this to their sisters, the mirth of the season would be all the more happy in its course and yield a more pleasant memory. It is a story of life in Australia. Four children are suddenly bereft of father and mother; the eldest son has but just left school, the only daughter is his junior, and the others are about fourteen and six. Emigration is resolved on, mainly from the circumstance that a friend is already abroad whose success and affection constitute an irresistible attraction. But the friend dies just before their landing at Sydney, and the "introductions," save in one notable case, fail to fulfil the hopes founded on them. The Stirlings, with a companion family which the voyage has given them, have to throw themselves on their own wit, industry, and patience. This they do with right hearty good will. The story takes us through the scenes and adventures of bush life; gradually the wilderness is converted into farms and gardens that yield every produce. The characters are few, and there is no complication of plot. But still contrasts are drawn in which the good grow better, and the bad worse. One youth has his impetuosity and susceptibilities to temptation effectually cured by the discipline of shame, toil, and suffering. Another, of whom we had hoped no good, is subdued and reformed through the death of his father, and the responsibilities thereby devolved on him. And a third character stands in bold relief, whose life was overshadowed by deep crime in a moment of youthful passion, but whose heart, after despairingly withstanding the sterner reproofs of experience and such society as he commanded, yielded to the persuasive gentleness and pity of true Christian love. There is no effort in the work, no fine writing. The tone is healthy throughout; but the solicitude to possess the reader with religious thought is sometimes too obtrusive, and we fear will weaken the force of the book with many. The large space which is incidentally given to the beasts and birds of the country, and to adventures with the aboriginal tribes, will much sharpen the interest of the readers for whom Mrs. Norris has written it.

The Child's Garland of Little Poems. (Cassell, Petter and Galpin, Ludgate-hill.) This elegant Christmas or New Year's book will be a great favourite with young people. The poems by Mr. Matthias Barr are short, simple pieces, descriptive of scenery, the domestic habits of animals and birds, or brief stories suited to a child's capacity—all having a wholesome tendency, and likely to be read with zest by the young. They are set in illustrative borders of singular elegance and finish by Gracemelli, who seems to have lavished all the resources of his pencil and of a delicate imagination upon the designs, and has the rare faculty of vividly telling a story in fragmentary sketches. The volume is printed on fine toned paper, and got up, internally and externally, with great taste. It will be a treasure to girls not out of their teens.

Lightsome and the Little Golden Lady. By C. H. BENNETT. With twenty-four illustrations by the Author. (Griffith and Farran.) The most wonderfully amusing book, of the grotesque order, that we can

name. Starting from the well-known lines of Dr. Watts on the Zodiac, and gathering together all sorts of odd suggestions about the "twelve signs," the author constructs a most imaginative, absurd, and delightful story for young children about "things that happened in a place high up in the sky, and far behind the clouds." It is rare fun for the little ones; and there is genius in the fun. As for the illustrations, they are of unparalleled queerness, humour, and daring; but they are the work of a true artist, and only Charles Bennett could have produced them.

My Brother's Keeper. By A. B. WARNE. (Gall and Inglis, Edinburgh.) This story was deservedly a favourite some ten or twelve years ago, but when it was first published we cannot now call to mind. It is an American reprint of a tale of Quaker life at the beginning of the present century. The interest of the story is not so much in the details of the war as in the life work of Rosalie Clyde, which was to fulfil the duties of a mother to her orphan brother, whose return for her more than human kindness was an oft-expressed disgust of her simple piety, and an obstinate rejection of all her efforts to lead him to the source of true happiness. Weary years of prayer and persevering love brought their reward, and Rosalie was at length free to accept other responsibilities which had long awaited her.

Rosa Lindsay, the Light of Kilmain. By M. H. (Johnstone, Hunter, and Co.) A well-written and interesting story for children, designed to show the importance of finding what talent God has entrusted to them, and of using it for His glory. If Rosa was a little quick in apprehending the truth that in her own case such a gift even as that of a sweet voice might be so employed as to promote this end, and in determining what were the corresponding gifts in her companions and relatives, it was, after all, but childlike precocity. The truth is none the less a truth, and Rosa was none the less a sincere child because she was older than her years.

Wild Roses; or, Simple Stories of Country Life. By Mrs. BRODERIP. (Griffith and Farran.) A well-written and interesting story for children, designed to show the importance of finding what talent God has entrusted to them, and of using it for His glory. If Rosa was a little quick in apprehending the truth that in her own case such a gift even as that of a sweet voice might be so employed as to promote this end, and in determining what were the corresponding gifts in her companions and relatives, it was, after all, but childlike precocity. The truth is none the less a truth, and Rosa was none the less a sincere child because she was older than her years.

The Story of Jesus in Verse. By EDWIN HODDER. (Jackson, Walford, and Hodder.) We cannot congratulate Mr. Hodder on having increased his reputation as a writer for the young by the publication of these verses. The "Story of Jesus" is one that admits less than any other subject of such mediocre talent as is here displayed. He would have done a better thing if he had rendered it in prose, following as nearly as possible the form of narrative actually adopted by the sacred writers. It may be true that children do, as Mr. Hodder remarks, "love a jingle of words." But let the jingle be on any theme rather than this.

Mr. Partridge (9, Paternoster-row), has brought out several Christmas books. Foremost amongst them is a pretty volume, entitled *Animal Sagacity*, edited by Mrs. S. C. HALL (whose name is a passport to all juvenile circles), full of anecdotes of the sagacity of the brute creation, designed to inculcate "the duty and the pleasure of treating all animals with considerate sympathy." There are numerous illustrations, chiefly by Harrison Weir, which will especially charm the schoolboy. The same publishers have reprinted, in good-sized type, and in a tasteful cover, *The Story of Little Alred*, by "D. J. E." *Tottie's Christmas Shoes* is a little story designed to illustrate the blessings of temperance. *Sparks from the Anvil* is an illustrated edition of E. Ihu Burritt's papers, written when he was more familiar with the hammer than the pen, and breathing all the philanthropic enthusiasm of the accomplished author.

Messrs. Gall and Inglis, of Edinburgh, have sent us a batch of Christmas books suitable for the season. *Sandford and Merton*, that perennial if somewhat stilted story for boyhood, is commended anew to the young by a bright cover and six capital coloured engravings on steel. *Heroism of Boyhood* is especially designed by "Peter Parley" to exhibit the heroism of moral worth in the early career of such personages as Cromwell, Washington, Franklin, Davy, Nelson, Stephenson, Livingstone, &c. The author has abundant material for his sketches, and his text is recommended by a number of full-page illustrations and a very gay binding. *Young's Night Thoughts* contains not only well-written life of the poet, but eight excellent steel engravings, which, with a very showy cover, make the volume an excellent gift-book. *Pilgrim's Progress* is issued in the same elegant fashion, with coloured illustrations, and a memoir and notes by the Rev. James Inglis. The ninth edition of *Stories and Studies from English History*, by Mrs. S. C. Hall and Mrs. J. Foster, has been brought down to the present time, and published a smart Christmas book, with plenteous wood-sets. From the same publishers we have received two stories from the indefatigable pen of "A. L. O. R." *The Wanderer in Africa*, and *The Last Woods*, both having a religious tint on them—Dr.

Todd's *Sketches and Incidents—Natalie; or, the Broken Spring* (a little story from the German of Dr. Barth)—Heinrich's *Struggles; or, How the Poor Boy became a Great Man*—and a packet of illuminated picture tickets with Scripture verses for the young.

Most of our readers are no doubt familiar with the Sunday-School Union's halfpenny weekly publication, *Kind Words for Boys and Girls*. Having completed its first year, the numbers are gathered together into a goodly volume, which will afford varied entertainment to the little ones who have not been spoiled by gay annuals, choice letter-press, and fine engravings.

THE MAGAZINES AND THEIR PROSPECTS FOR 1867.

The *Contemporary Review* completes its third volume with the number recently issued. We repeat with pleasure and without reservation, the opinion we have several times expressed, that no periodical of this day has so directly and securely established itself in the grateful appreciation of educated readers, or has claims so unimpeachable on the attention and support of those concerned to keep open a free channel for the highest thought of the times on important questions. In Theology, Philosophy, Sociology, even Political questions that do not involve partisan politics, and in the review of Current Literature, it has been pre-eminent for ability and culture. The number closing the year has articles on "M. Comte and his Political Disciples," (by Mr. Fremantle); on "Recent Results of Photo-zincography" (by Mr. Venables); on "Ritualism"; on "Luther's Theology," translated from Dr. Dorner, and some others, of which it must be enough to say that, while ourselves regarding ecclesiastical and political movements with sympathies and convictions far other than some of these and former writers for the "Contemporary," we never fail to be instructed by their knowledge and to have occasion to recognise their lofty spirit. Thus, Mr. Fremantle, in his dispassionate and thorough discussion of the principles and aims of the Comteian politicians, has said many things with which we are wholly agreed, as to the general principle of the subordination of politics and morals, and, at the same time, as to the assumptions and the arrogance of the English school which recently issued the essays on "International Polity," whose high aim becomes largely foreign to us when complicated with a derision of Christianity, and a contempt for its missions as "elements of disturbance," and "a hopeless attempt to spread an exclusive and unsympathetic faith." On the other hand, the writer on "Ritualism" has a charity and a constructiveness which altogether pass our own sense of the significances and our judgment of the sources and issues of the ritualistic movement. Dorner's article on Luther's theology is invaluable, and quite to the time and to the need, if somewhat broadly regarded. There are no announcements for the future, but the "Contemporary" has sure footing in alike the names and the performances belonging to its really remarkable one year's history.

The *Argosy* commences a new volume (its third) with the December number. It is still first and best among the lighter magazines, and with none anything like rivalling it at its price. The new story, to be continued throughout the year, is called "The History of Robert Falconer"; and already are we introduced to scenes new, striking, and full of quaint life, in the hostleries of Rothieden, where we meet with a reckless poor Baron, and the members of a sort of smoking club, whose peculiar individualities are well-marked and full of flavour. We expect very much from a commencement so original and vigorous. We must name, further, the "Shoemaker's Village," by "Henry Holbeach," which contains opening pictures, strange, but real, and rich in minute observation, such as was displayed on a small scale in that remarkable delineation of an Arian-Predestinarian-Baptist congregation in the volumes bearing the name under which the author writes, and which, though its truthfulness was questioned by some, was, within our own experience, marvellously to the life, as, it seems, this new "matter-of-fact chronicle" is likely to be. These are the only "commencements" for the new volume; but the whole remaining contents of the number are interesting, and several pieces admirable.

The *Sunday Magazine* is to be congratulated on the strength with which it began, two months ago, another volume. The "Annals of a Quiet Neighbourhood" are indeed ended; but the writer is not absent from the magazine; and this month contributes a paper on "Luther, the Singer," containing translations of the Reformer's noble Christmas hymns that are true, forcible, steeped in the spirit of Luther,—in brief, translated as George Macdonald might be expected to translate them by all who know his faithful and highly poetical renderings of hymns by Novalis. Of course the editor's "Studies from the Old Testament" will throughout the year be one of the chief attractions of the magazine; and will often save thankful readers from any sense of loss by a wet Sunday or a watching at home. Miss Tytler's story displays her knowledge of the form and spirit of the life of the past, and her rare artistic powers, both at their best. Among other occasional papers, we select for their present appropriateness, Mr. Dale's earnest and well-uttered words on "Christmas Parties," and Mr. Whitgift's suggestions on "The Doctor's Opportunities of doing good." We see that

a new work by the author of "Studies for Stories"—a truly charming and imagination-stirring book—is to appear monthly in the *Sunday*, under the title of "My Chosen Friends." Surely this completes a very attractive setting forth of performance and promise.

Good Words—now beyond the need of defence or praise—a warmly welcomed friend, counsellor, and companion, alike for thoughtful and for leisure hours, and an acknowledged "power" in families of every class throughout the land—shows a list of authors for the past year that has certainly never been approached in the history of popular periodicals. We need not set down the distinguished names which are known so well, and which have become far more widely known by means of this valuable and delightful magazine. Next year we are to have a new story by George Macdonald; and we are sure the announcement will give universal pleasure, even where the delicate and subtle thought, and the unobtrusive but pervading religious feeling of the author, are not accounted his highest merits or charms. The January part is also to contain papers by Professor Mansel, Charles Kingsley, Anthony Trollope, Miss Muloch, and Alexander Smith, by eminent men of science, and by the "Dean" and the "Doctor," whom every one looks for in these pages. We may add, though all our readers perhaps now know it, that the last number contained a richly suggestive and practically helpful paper on "Novel Antiquities" from that pen, ever unequalled in its own peculiar power, which gave us "Greyson" and the "Eclipse of Faith." "Doll Poems" are delightful and full of point, while their character and aim may be inferred from such a conversation as this, with which we believe the reading of these poems in a "proper" family has been received:—Walter reads to his sisters, Flora and Lucinda, aged fifteen and seventeen, the Poem No. 1.—"Flo: 'What nonsense! Don't read us that stuff.' Wal: (looking mischievous) 'Hear another, Flo,' its such fun.' Reads Poem No. 2. Lucinda is restless, seems to suspect something, but adds indifferently, "Oh, pray give us the third." Then breaks out, "Flo, I declare its all sneering at us girls! Dolls, indeed! The wretch! And the indecency—oh, disgusting! 'How we dress' 'the doll!'—did you notice?—why—how—oh, its shameful! Why it names all our—our—our—yes, you know. You, Walter, you should be ashamed of yourself: and that Dr. McLeod! I'm astonished: 'I'll take it to mamma;—its filthy! To insert such a thing in *Good Words*!' Wal: 'Well, Luce, never mind—it is too bad; but that McLeod, though he does go to Windsor Castle, and is a Royal chaplain, is only a Scotch country Presbyterian;—not the 'real' thing, you know, like our curate—the 'black doll,' you know.'—Exit Walter.

Christian Work has two very interesting papers this month, on "Puritan Missions in the Pacific," which thoroughly engages our sympathy and is very suggestive, and on "Medical Missions," which is crowded with valuable information. The other papers are thoroughly good; and the letters descriptive of religious movements and works in various parts of the world are such as should excite and direct the generous feeling and co-operative aid of Christians of all Churches. This very important magazine is in future to be published by Mr. Partridge.

Of the *Christian Spectator* mention has already been made in our "Ecclesiastical Notes." The concluding number under Mr. Dobney's editorship has much excellent matter. The article on "The Proverbs," &c., has no little that is disputable, and as to which difference of opinion ought to be tolerated; it has some valuable and fruitful things, also. We gladly see that the new editors are known men; namely, the former editor, the Rev. Edward White, the Rev. J. G. Rogers, B.A., now of Clapham, who worked vigorously for a free-spirited evangelical periodical for a short time published in the North, and the Rev. S. G. Green, B.A., known in various ways that will commend him to the readers of this magazine. It is "to pursue the independent course it has hitherto taken, occupying ground distinctly its own. Catholic in spirit—Nonconformist in its ecclesiastical sympathies—unfeathered by denominationalism, and thoroughly liberal in its politics—combining the love of freedom with candour, devoutness, and reverence." There certainly could

not be a more Catholic representation of the best thought, the most decided purpose, and the most genial activity, as these now exist amongst Dissenters, than we have in the names of the gentlemen to whose hands the magazine is committed. May they have great success; and may the *Christian Spectator* become more than ever an inspiration and a mighty power in all our families and churches.

The *Eclectic* has closed the year with such a very able and attractive number, that we think it should be accepted as the earnest of the future, of maintained character and heightened excellence. The article on "Mr. Swinburne, his Crimes and his Critics," is sufficiently generous and admiring as to the remarkable poetic genius of that English Pagan in Christian times, and, at the same time, is severely, but calmly, just to his sins against morality and taste. Very interesting is the paper on "Recent Contributions to our Folk-Lore"; as is that also, though rather late to some of us, on Stirling's volumes on the "Artists of Spain"—this article being well masked by the title, "The Superstition and Romance of Spanish Painting." The recently-pub-

lished translation, entitled, "Autobiography of a French Protestant," here reviewed under the head, "The Story of a Huguenot," justly compares its reality, and its distinct but concise description, with the writings of Defoe. A review of Dr. Raleigh's "Jonah" is the only article that has anything of a Biblical or theological character. We are inclined to think the *Eclectic* would increase its circle of readers and its influence in general, if it had in each number an article on some current ecclesiastical topic, treated from its own distinctive stand-point, and with the suitable fulness of knowledge and breadth of view to be expected from a publication claiming to have something of a representative character.

The *Evangelical Magazine*, in the hands of its present editor, has changed its character suitably to the times in which we live. It has now some really literary marks upon it, a catholic range, and a peculiar adaptation to the religious families of the middle-classes. The "Eastern Echoes" and papers on "Old Bunhill Fields," are full of interest. Who, a few years ago, would have thought to see the portrait of the author of "Quiet Hours"—the Rev. J. Pulsford—in the *Evangelical Magazine*? and who, even seeing this, could have anticipated that the next portrait to be given is that of Dean Alford? The list of contributors for the New Year includes all the most eminent names in the Independent ministry.

Belgravia, the new magazine, edited by Miss Braddon, of sensational-novel notoriety, has not in its first two numbers put on such strength or charm as to justify the preliminary vaunt of what it was to be. We should think it has much more disappointed than satisfied those who have looked for it as something superior to already existing miscellanies. We say this while we observe the notification that the first number has received "extraordinary favour"; for Miss Braddon has her numerous public, and her name would give a first number an enormous sale. Miss Braddon's "Birds of Prey" is herself all over,—we mean, of course, her literary self. It has every conceivable mark of the fashionable sensational writing; and discloses all the writer's strength and weakness, keen observation, coarse art, and aim beneath any truly moral worth. The present number has an interesting paper by Dr. Scovell on "Jacob Snider":—but, is there, or is there not, any truth in the something like refutation of Snider's claims which appeared in the *Standard*? We rather think there is. "University Union Societies" has some quotable matter; and will please those who previously have known nothing of such "Unions." "Balls" is a subject that might be supposed to be well treated in *Belgravia*; but it isn't. "Belgravian Prose Ballads" are prepared for other tastes than ours; and we are glad of it. *Belgravia*—the place and people—might we think resent the appropriation of the name to a magazine like this: but, if this be the level of *Belgravia*, the critics may go on to despise.

Aunt Judy's Magazine entitles Mrs. Gatty to the loving thanks of all her young readers throughout the year. She herself is very eminent amongst writers for young people; and she has brought others of the class "best" to her aid: such as Miss Manning and the author of "Sidney Grey." The music of Reginald Gatty is meritorious, and will delight young singers. And we remember that in the November number was a hearty little piece of verse, "Little Pat and the Parson," that ought to be immortal. The full-page engravings are by our best book-illustrators. Let all our children know *Aunt Judy*.

Of the *Cornhill*, *Blackwood*, *Fraser*, *Macmillan*, and a few others, we have so frequently spoken at large, while making extended extracts from them, that we may wait their new year's numbers without present remark. Of the *Leisure Hour*, *Sunday at Home*, *Old Merry*, and few other such established favourites, we say enough in noticing the completed volumes which we have recently received.

We have received the complete volumes for the year of the *Quiver*, the *Christian World Magazine*, the *Christian Witness*, the *Christian's Penny Magazine*, the *British Workman*, and *Band of Hope Union*, the two latter of which are well worthy of purchase by any one for their excellent illustrations.

BOOKS RECEIVED.

The *Time is Short*, by Dr. Cumming; *Death and Life, &c.*, by the author of "English Hearts and English Hands"; *Passages in the Life of an Indian Merchant*, by Helen Colvin; *Curfew Chimes*, by J. R. Macduff, D.D. (Nisbet and Co.) *Guesses at Truth*, by Two Brothers (Macmillan). *Weighty Series of Congregational Church Music*, Nos. III., V., VII., and XII. (Jackson, Walford, and Co.). The *Anti-Nicene Christian Library*, Vols. I. and II.; *Biblical Commentary on the Book of Job*, Vol. II.; *Martensen's Christian Dogmatics* (T. and T. Clark). *The Falseness of Jesus*, by the Rev. G. C. Smith (Macintosh). *Praying to Christ* (E. Stock). *The Child's Garland of Little Poems* (Cassell and Co.). *The North British Review* (Edmonston and Douglas). *Words Old and New*; *Beechenhurst*, by A. G. C. (Nisbet and Co.). *The Christian World Magazine*, 1866 (Jas. Clarke and Co.). *Sketches and Incidents*; *The Lake of the Woods*, by A. L. O. E.; *My Brother's Keeper*; *Young's Poetical Works*; *Stories and Studies of English History*; *The Wanderer in Africa*, by A. L. O. E.; *Illuminated Hymn Reward Cards and Illuminated Picture Tickets with Scripture Verses*; *Sandford and Merton*; *Natalie*; or, *The Broken Spring*; *Heinrich's Struggles*; *Heroism of Boyhood*; *The Pilgrim's Progress*; *Winter in Spitzbergen*; *Winning Words* (Gall and Inglis).

The Story of a Life, by W. A. Gibbs (A. W. Bennett). The Reign of Law (Strahan). Trust and Triumph; The Times of the Woman; Memoir of Colonel Wheeler (Morgan and Chase). Our Own Fireside, 1866 (Macintosh). Station Dangerous, and other Tales for the Young (Nisbet and Co.). Old Jonathan, 1866 (Collingridge). Stories for Sunday-schools; Living unto God (E. Stock). Why are we Dissenters? by E. R. Conder, M.A.; Ritualism and its Related Dogmas, No. I. and II. (Snow and Co.). Keble and the Christian Year (Edmonston and Douglas). The Draytons and the Davenants; Holiday Chaplet of Stories, by A. L. O. E.; The Story of a Happy Little Girl; The Boy Makes the Man; The Triumph over Midian, by A. L. O. E.; Zaida's Nursery Note-book, by A. L. O. E.; The Dark Year of Dundee; Old Gems Reset; Pictures of Natural History; History of Scotland, by the Rev. James Mackenzie (Nelson and Sons). The Christian Penny Magazine; The Christian Witness, 1866 (Snow and Co.). Memoir of the Rev. R. T. Noble (Seeley and Co.). The Sinner Welcome; Cornet Lee; Sunset Thoughts; Daily Bible Teachings (Hamilton, Adams, and Co.). Our Licensing System Considered, by Thomas Gee, Denbigh; Ritualism, by the Rev. George Deppard, M.A. (Haddon and Co.). The Church and its Treasury (Simpkin, Marshall, and Co.). The Pill Book, by Arnold J. Cooley; On Uncontrollable Drunkenness, Considered as a Form of Mental Disorder, by Forbes Winslow, M.D., &c. (Hardwicke). The Band of Hope Review and British Workman, with Almanacs, 1866 (S. W. Partridge). Lectures on the Book of Revelation, by John Brown, M.A. (Pitman). Our Premier, or, Love and Duty, by Frank Foster (Snow and Co.). The Treasure Book of Devotional Reading (Strahan). Shall we go Back to Rome? Lectures I. and II., by the Rev. John Kennedy (Snow and Co.). The Adventures of a Griffin (Bell and Da'v). The Pearl Byron (Murray). H. Smith's Sermons, &c., Vol. I.; Gonge's Commentaries on the Epistle to the Hebrews, Vol. II. (Nisbet and Co.). The Toilers of the Sea, by Victor Hugo, illustrated by Gustave Doré; The Rob Roy on the Baltic; The Fire-ships, by W. H. G. Kingston (S. Low and Co.). The Harps of God.

Gleanings.

Douglas Jerrold was at a party when the Park guns announced the birth of a Prince. "How they do powder these babies!" exclaimed Jerrold.

Dr. Richardson states that iodine placed in a small box with a perforated lid destroys organic poison in rooms. In cases of small-pox he has seen this method used with great benefit.

In England railways have cost more than anywhere else. The expense per mile has been 39,690/., while in Scotland it has been only 22,670/., and in Ireland 13,874/.

Within the last ten years the rateability of the city of London has nearly doubled itself in amount. From being about 1,200,000/., it has now become upwards of 2,100,000/.

A lady in Cheltenham was, a few days ago, indulging in a dish of oysters, when she discovered in one of them no less than thirty-six pearls? They were of various sizes, and of excellent quality.

M. Victor Hugo is said to be building a theatre near his residence in Guernsey, where two unperformed plays by him, "Torquemada" and "La Grand'mère," are to see the footlights.

Baron Adolphe Charles de Rothschild, who presided over the Naples branch of this great house, is now living at Geneva. It is understood that Baron Adolphe retires from business with a fortune of 6,000,000/.

RITUALISM.—A well-known clergymen in conversation recently with advocates of "ritual," said, "Ah! I see, St. Paul admitted the one thing needful. 'Now abideth these four, faith, hope, charity, and ritual; and the greatest of these is ritual!'"

A REALY LAWYER.—A young lawyer, who had long paid his court to a young lady without much advancing his suit, accused her one day of "being insensible to the power of love."—"It does not follow," she archly replied, "that I am so because I am not to be won by the power of attorney."—"Forgive me," replied the suitor, "but you should remember that all the votaries of Cupid are solicitors."

A NEW TITLE.—A Sub-Dean was talking to a Dean about the titles accorded to Church dignitaries, and he was talking in the tone of a man who feels himself aggrieved. "An Archbishop," said he, "is a Most Reverend; a Bishop is a Right Reverend; and a Dean is a Very Reverend. Don't you think a Sub-Dean should have some prefix of the kind?" "Well, yes," answered his superior, "yes, I certainly agree with you. How would Rather Reverend do?"

AMERICAN PUFFING.—An American critic thus combines business with the doing of a good turn to a certain friend:—"The oratorio on Thursday evening was a grand success. The solos were performed with surpassing sweetness and effect, while the choruses, with the majesty of the ocean wave, would rise in height and grandeur, and seemed to bear everything upon their tide of sound, then died away in the softness of the zephyr. The alternate inspiring and soothing of such music reminds one of the pleasing effects of laughing gas, as administered by Dr. Leslie, at 45, Fourth-street."

A HIT.—At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walking. Stopping one day last summer at a railway-station, he was accosted by a well-known politician who recognised him, and asked him if he were not the chaplain of that college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator, "and I knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah, doctor," he replied, with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The general features of the Money Market both here and in Paris remain unchanged. The public, both of Britain and of France, are distrustful of permanent investments, and prefer to let their money lie at their bankers, or to employ it in discounting bills of exchange.

The last Bank return reflects this characteristic of the "situation." The reserve of notes has risen to 10,403,907/., being an increase in one week of 890,720/.

The stock of bullion in the issue department is, in round numbers, 17,500,000/.

The notes in circulation have decreased by 619,380/., and now amount to 22,093,795/.

Under these circumstances it is anticipated that the Bank will soon be compelled to lower its rate of discount to 3½ per cent.

Consols have risen to 89 to 89½ for Money, and to 89½ to ½ for Account.

There has been a sudden fall in English Railway Securities, and an equally sudden rebound, the rebound being in part occasioned by the renewal of a large South-Eastern debenture by the Bank of England.

The Indian Government and Railway Securities, guaranteed 5 per cent., maintain themselves well.

The United States Secretary of the Treasury, in his annual report, recommends that provision be made for a return to specie payments by July 1, 1868. Congress is not at all likely to assent to the Financial Secretary's proposals.

The wheat market has risen 1s. or thereabouts, per quarter, during the week.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82, for the week ending Wednesday, Dec. 12.

ISSUE DEPARTMENT.

Notes issued	£32,497,700	Government Debt £11,015,100
		Other Securities .. 3,081,900
		Gold Coin & Bullion 17,497,700
	£32,497,700	£32,497,700

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities (inc. dead
Rest 8,247,639	weight annuity) £13,011,222
Public Deposits 7,388,241	Other Securities .. 19,636,741
Other Deposits 17,425,551	Notes 10,403,905
Seven Day and other Bills 491,208	Gold & Silver Coin 1,053,771
	£44,105,639

Dec. 13, 1866.

FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

MARRIAGES.

SINGLETON—THOMSON.—November 25, at the Independent chapel, Ventnor, Isle of Wight, by the Rev. W. C. Jones, Samuel Singleton, to Margaret Ward, second daughter of the late Mr. Robert Thomson, of Junction House, near Stourbridge.

BANKS—THOMPSON.—December 8, at the Baptist chapel, Wotton-under-Edge, by the Rev. J. G. Jones, Mr. James Banks, of Castle Combe, to Eliza, daughter of Mr. William Thompson, of Bilsley.

OXLADE—MARSHALL.—December 8, at Surbiton, by the Rev. Alexander Mackenall, B.A., assisted by the Rev. A. McMillan, Robert J. Oxlaide, Esq., to Jeannie, youngest and only surviving daughter of the late Thomas Marshall, Esq., of Glasgow.

CLIFF—PULLAN.—December 8, at the Methodist New Connexion chapel, Hunslet-road, Leeds, by the Rev. W. Willan, Mr. Joseph Cliff to Jane, youngest daughter of Mr. Benjamin Pullan, all of Hunslet.

STAINES—STEVENS.—December 10, at the Congregational church, Lewisham High-road, by the Rev. George Martin, Mr. W. J. Staines, of Deptford, the eldest son of the late Mr. James Staines, of South Ockenden, to Sophia, eldest daughter of Mr. W. Stevens, recently of Stone-street, Maidstone.

MASON—LEWIS.—December 11, at Great George-street Chapel, Liverpool, by the Rev. E. Mellor, M.A., Mr. George Mason, to Catherine Elizabeth, eldest daughter of Edward Lewis, of Alexandra-terrace, Prince's-road, Liverpool.

COXON—ADAMS.—December 13, at the Independent chapel, Potternewton, by the Rev. Robert McAulay, Henry Purcello, eldest son of the late Henry Coxon, Esq., of Allerton House, Chapel Allerton, to Helen, eldest daughter of the late Robert Adams, Esq., Terrace House, Leeds.

HALL—M'COWAN.—December 13, at the Congregational chapel, Newton-le-Willows, by the Rev. James Allatt, Mr. Thomas Hall, of Golborne, to Jane Forshaw M'Cowan, of Haydock, daughter of the late Mr. Archibald M'Cowan, of Edinburgh.

MANCHESTER—LAWTON.—December 14, at the Congregational church, St. George's-road, Bolton, by the Rev. L. Waterhouse, Mr. John Manchester, to Mrs. Mary Lawton, both of Bolton.

DEATHS.

CHAPMAN.—December 7, at Whitehall, Stroud, Ann Saville, wife of the Rev. William Chapman.

BOOTES.—December 10, at Staple Cross, Mary Ann, second daughter of Mr. Walter Boat, aged sixteen years.

HORSLEY.—December 10, at her residence, 2, Union-row, Queen's road, Beckham, Charlotte, widow of the late Mr. James Francis Horsley, late of Walworth-road, aged seventy-five.

DRAKEFORD.—December 12, at The Parsonage, Marplebridge, after a long affliction, borne with Christian fortitude, patience, and resignation, Elizabeth, the beloved wife of the Rev. Samuel Drakeford.

SEAVILL.—December 13, at Shore Villa, Swanage, Anne, wife of the Rev. F. Seavill, after a long and painful illness. Friends will please accept this intimation.

CAVEN.—November 22, at Alexandria, Emily, the beloved wife of Mr. James Caven, of the P. and O. Company's Office, and second daughter of Louis D'Elboux, Esq., of Freemantle, Southampton, aged twenty-eight years.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 17.

There was a small supply of English wheat fresh up to this morning's market, which was cleared off at an advance of 1s. per qr on the rates of this day week. For foreign a similar improvement in value was demanded, and in some instances obtained, but the trade was not better than on Friday last. Barley was a slow trade, at about previous quotations. The arrivals of oats for the week are large, consisting of about equal proportions of old and new. The trade for old oats remain very firm, at fully their late rates, but the new are difficult to sell, at a decline of 6d. per qr. from Monday last. The quality generally is very unsatisfactory.

CURRENT PRICES.

	Per qr.	Per qr.
WHEAT—	s. s.	s. s.
Essex and Kent, red, old	57 to 67	Grey .. 37 to 39
Ditto new	52 64	Maple .. 59 42
White, old	58 71	White .. 40 44
" new	53 67	Boilers .. 40 44
Foreign red ..	55 65	Foreign, white .. 39 43
" white ..	57 72	

	Per qr.	Per qr.
BARLEY—		
English malting ..	39 50	OATS—
Chevalier ..	50 56	English feed .. 23 30
Distilling ..	40 45	" potato .. 23 35
Foreign ..	30 44	Scotch feed .. 24 31

	Per qr.	Per qr.
MALT—		
Pale ..	72 78	FLOUR—
Chevalier ..	78 80	Town made .. 52 57
Brown ..	58 63	Country Marks .. 43 46

	Per qr.	Per qr.
Egyptian ..	—	Norfolk & Suffolk 43 45

BREAD.—LONDON, Monday, Dec. 17.—The prices of wheaten bread in the metropolis are from 9d. to 9½d.; house-bread ditto, 7½d. to 8d.

METROPOLITAN CATTLE MARKET.

MONDAY, Dec. 17.—The total imports of foreign stock into London last week amounted to 6,568 head. In the corresponding week in 1865 we received 18,637 head; in 1864, 16,361; in 1863, 6,793; in 1862, 3,767; in 1861, 3,41; in 1860, 3,456; and in 1859, 3,374 head. The supply of beasts being very large, and of excellent quality, the sale for all breeds was in a sluggish state. The absence of the usual number of country butchers operated against the demand. A few very superior animals realised 5s. 6d. per Siba, but this price was by no means general. The best large oxen produced 5s. 2d. per Siba.

Calais, 5s from Hamburg, 5s from Ostend, 2s from Rotterdam, and 20s from New York.

SEED. Monday, Dec. 17.—A few samples of new English red cloverseed have been shown, and the trade values them as low 5s. per cwt.; their qualities may probably yet appear, and for the present accurate quotations cannot be given. Foreign red was held for a much money, but the trade was rather quiet. White seed remains scarce and excessively dear. Choice trefoils, both English and foreign, were held firmly. Nothing passing in brown or white mustardseed, and quotations are nominally unchanged. Taxes as yet are mainly taken for feeding purposes.

WOOL. Monday, Dec. 17.—There has been a very inactive demand for all kinds of wool since our last report, for home use and consumption, and the quotations have been with difficulty supported. The stock in the hands of the manufacturers, however, are very moderate, and the supply on offer is small.

OIL. Monday, Dec. 17.—Linseed oil is a slow sale, at 3s. to 3s. 3d. per cwt., on the spot. Rape is firm, at full prices. Cocanut and palm oils are steady. Fish oils are dull. French spirits of turpentine, 3s.; American, 3s. 6d. per cwt.

COALS. Monday, Dec. 17.—Market steady, at last day's rates. Hetton, 2s.; H-swell, 2s.; Old Hartlepool, 2s.; South Hetton, 2s. 9d.; Riddells, 1s. 9d.; Ke lea, 1s. 6d.; East Hartlepool, 2s. 6d.; Casop, 2s. 6d.; Trimdon Grange, 1s. 4d.; Hartley's, 1s.; North Poston, 1s.—Fresh ships, 47; ships at sea, 50. No market on Wednesday in Christmas week.

TALLOW.—LONDON, Monday, Dec. 17.—The tallow trade is quiet, at 4s. per cwt. on the spot, and 4s. 6d. and 5d. for March delivery. Town tallow, 4s. 6d. net cash. Rough fat, 2s. 2d. per lb.

Advertisements.

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